

*The Christian's*  
**CHARTER:**  
Shewing the  
**PRIVILEGES**  
Of A  
**BELIEVER.**

BY  
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of *Stephens Walbrook, LONDON.*

**The fifth Edition.**

Rom. 8. 32.

*He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?*

1 Tim. 4. 8.

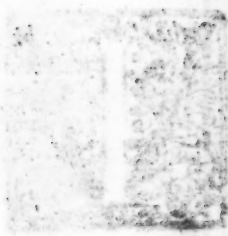
*Godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come.*

*Quam divites illi qui omnia possident ! Aretius.*

*London, Printed for Ralph Smith, and are to be sold at his shop at the sign of the Bible in Cornhill, near the Royal Exchange. 1657.*



MADE



... ..

194



*DeBarrington 1657.*



TO THE  
Right honourable, and religious  
*The Lady*  
MARY V E R E  
Baronneſſe of *Tilbury*,  
And  
My much Honoured  
L A D Y.

M A D A M,



Have presumed  
upon your La-  
dy-ſhip, humbly  
to preſent you  
with theſe few  
Meditations. As it is a rich mer-

## Dedicatory.

cy to have a spiritual Joynture, so it cannot but be a comfort to know what it is. 'Tis a joy to the young heir to have a view of his estate; that is the work of this Treatise, to set before you the Land of promise. While we are here in the combate, we had need look to the Crown, to make us fight the more valiantly. Moses had an eye to the recompence of reward, and that did animate him against sufferings; yea, our blessed Saviour himself looked at the joy set before him. Madam, Could we live in the thoughts of these great things to come, what sublime, what sweet lives should we lead! Surely, if there be any sadness gathers in our spirits, if any de-

## Dedicatory.

despondency, it comes in at this leak of unbelief. Unbelief is a bad neighbour, it is alwayes raising either Jealousies of God, as if he would not be so good as his Word; Unbelief, with Sarah, laughs at the promise; Or scruples in the heart, whether all these promises belong to us. The Devil shot three fiery darts into the virgin-castle of Eves heart, whereof the first was the most deadly, Yea, hath God said? He would induce this belief in her, that God had not spoken Truth: and when he had once wrought her to distrust, then she took of the tree, &c. All the train of temptation that Satan layes, is to blow up the fort of

## The Epistle

our Faith. We had need maintain this grace; it is Faith must maintaine us. While the Pilot

keeps his ship, his ship keeps him.

Right Honourable, Blessed be the riches of Gods grace, who hath set this heavenly plant in your heart, and hath kept you in the faith, insomuch that all the shakings of the times have but settled you the more; and I doubt not but he that hath begun a good work in you, will performe it untill the day of Jesus Christ.

What an unparallel'd mercy is it to be kept free in the time of infection? God hath given your Lady-ship a sound judgment, and a tender conscience, both which are jewels of great price. I may

say

### Dedicatory.

*say of you, as it is said of Jehoshaphat, his heart was lift up in the wayes of the Lord, 2 Chron. 17. 12. Yet I have obserued, the more you have been lifted up in God, the more you have been cast down in your self. It is excellent, when the higher we grow in knowledge, the lower we grow in humility. I speak it to the praise of free-grace: God hath crowned your silver haire with golden vertues, every one of which doth shine as those precious stones, the Sardius, the Topaz, and the Diamond, Ezek. 28. 13. Holiness is a beautiful thing, it carries a graceful Majesty along with it. Alexander coming with his Army*

## The Epistle

against Hierusalem, Jaddus the high Priest went out of the City to meet him covered with his Priestly Robes; an upper garment of Purple embroydered with gold, and a golden Plate, wherein the Name of God was written; the sight was so grave and solemne, that the Emperour fell to the ground as reverencing the Name of God. Such a sparkling lustre is there in holinesse, that whosoever beholds it, must needs be astonished at it; nay, even those that oppose it, cannot but admire it. Grace differs little from glory; the one is the seed, the other the flower, Grace is glory militant, & glory is grace triumphant:

Dedicatory.

phant: Theodosius thought it a greater honour that he was a Christian, then the Head of an Empire. Madam, your piety, is a greater glory to you, then your Parentage; it is more to be the daughter of faith, then to descend from Nobles; or to have the blood-Royall running in your veins. There is a time shortly coming, when neither birth, estate, or any worldly embelishments will do us good; you have laid in provision against that time, and gotten the new birth, when all other birth and Nobility must lie in the dust. This is that which makes your name smell in Gods Church, as the wine of Lebanon: Go on Right Honourable, in those paths

## The Epistle

*paths which have an immediate tendency to life and blessednesse. We are like to meet with many rubs in the way before we get to Heaven: It is said of Israel, their soul was much discouraged because of the way.*

Num. 21. 4

*Had we more grace, we should have need enough to use it: expect we must fiery serpents; but, the righteous will hold on his way, Job 17. 9. Is not every Christian an Ensign-bearer to carry Christs Colours? We must resolve to be good in good earnest. The almost Christian shall be almost saved. It is wise counsel our Saviour gives, that we should count what Religion will cost us, Luke 14. 28. It will cost us reproach;*



Dedicatory.

proach ; this is a part of Christs  
livery which we must weare.  
Think not that our innocency will  
priviledg us from the reproaches  
and slanders of the world; Christ  
was the most innocent person up-  
on earth, never did any unholy  
thought come into his minde, yet  
his innocency would not shield  
him from slander ; he was called  
a friend of sinners. Let us not be  
discouraged ; shall we cease from  
being Saints, because others will  
not cease from being Devils?  
Is it a wonder, when an army is in  
fight, to see the bullets fly abroad,  
and the fire-balls ? when the seed  
of the serpent is fighting with the  
seed of the woman, is it strange to  
see the bullets of temptation flie, &  
the

## The Epistle

the fire-balls of slander? But if our innocency will not keep us from being shot at, it will keep us from being hurt: for as no flattery can heal a bad conscience, so no slander can hurt a good. Again, religion wil cost us persecution; this is a part of Christs legacy which he hath left us, In the world ye shall have tribulation: Our ship would soon overturn, if it were not ballasted with some afflictions. A Christian is a compounded creature, he hath some evil in him, therefore God afflicts; and he hath some good in him, therefore the Devil afflicts; Hence that of Cyprian \*, When a man begins to be religious, he must think of going into the wine-  
presse :

\* Cum ce-  
 peris in  
 Christo pie  
 vivere, in-  
 gredieris  
 regular.

## The Epistle

presse : and perhaps the blood of the grapes may be pressed out; but the Meditation of things to come should sweeten the tryals present, and make us, though we cannot live without them, yet to live above them. What if the times are worse, if they make us better? and if our burdens be heavy, seeing the way we are to go is but short ! Madam, I will not further detain you. I make bold to devote this Manual to your Honour; I acknowledg how weak and unfeathered it is, therefore unfit to fly abroad into the world; but the importunity of some friends, & principally, the many favours received from your Honour when I was in your Noble  
Fa-

## The Epistle

~~Family~~, and which have been since continued, did presse upon me (yet not without some reluctancy in my own thoughts) to commit it to the publick. I hope the discourse may be seasonable, and doubt not, but it will be effectual, if it be as a naile fastned by the great Master of Assemblies. I have drawn but the *σκιαγραφία*, or dark lineaments of that blessed condition which the Saints shall arrive at: expect not to see it in its Orient colours, till God himselfe give you the Pattern, and you shall both see and enjoy it at once. The Lord preserve  
your

Dedicatory.

*your Lady-ship, and all those  
Noble Branches descended from  
you: which is the prayer of,*

From my study at  
*Stephens Walbrook*  
Feb. 5. 1651.

MADAM,  
Your honours most humble  
and faithful servant,

THOMAS WATSON.

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The



# THE CHRISTIANS Charter.

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1 Cor. 3. 21, 22, 23.

*For all things are yours, whether Paul, or  
Apollo, or Cephas, or the world, or life,  
or death, or things present, or things to  
come; all are yours, and ye are Christs;  
and Christ is Gods.*

---

## CHAP. I.

*The porch or entrance into the words;  
together with the Proposition.*



Appinesse is the mark,  
and centre which e-  
very man aimes at.  
The next thing that is  
Bought

sought after *being*, is being happy; and surely, the neerer the soul comes to God who is the fountaine of life and peace, the neerer it approacheth to happinesse; and who so neer to God as the Beleever, who is mystically one with him? he must needs be the happy man: And if you would survey his blessed Estate, cast your eyes upon this text, which points to it, as the finger to the Dial: *For all things are yours.* The text may not unfitly be com-

\*Rev 22.<sup>2</sup> compared to the Tree of Life\*, which bare twelve manner of fruits, and yeilded her fruit every moneth; there are many precious clusters growing out of this text, and being skilfully improved, will yeild much excellent fruit.

\* *Ea sunt  
fidelium co-  
pes, ut vel  
cum Cræso  
Rege certa-  
re audent,  
quantum-  
vis summa  
premantur  
& injuriâ,  
& inopiâ.*  
Weinrichi-  
us.

In the words we have the Inventory of a Christian, *All things are yours*; A strange paradox, when a beleever can call nothing his, yet he can say, \* all things are his.

his. I have often thought a poore Christian that lives in a prison, or some old cottage, islike the Usurer, who though he goes poore, and can hardly finde himselfe bread, yet hath thousands out at use: So it is with a childe of God, *\* as having nothing, yet possessing all things.* <sup>1 2 Cor. 6. 10</sup> What once the Philosopher said, *Solus sapiens dives*, Only the wise man is the rich man; give me leave to say, only the beleever is the rich man; here is his estate summed up, *All things are his.*

Before I come to the words, *Object.* there is an objection must be removed, If all things are ours, there seems to be a community; what is one mans, is anothers.

*Ans.* The Apostle doth not *Ans.* speak here of civil Possessions; *Paul* was no *leveller*, he did not go about *\* Omnia vestra quae in sacris literis non excepta.* to destroy any mans propriety; *\* for* though he saith, *All things are yours;* yet he doth not say, what any man *Pet. Marc.* hath is yours. *B 2 Obj.*

Object.

Object. But is it not said, *ἐῖς ἓν ἅπαντα κοινά*; They had all things common? *Acts 2.44.*

Answ.

\* *Piscator.* It is true: but first, This was purely voluntary: \* non fuit *præceptum*, sed *susceptum*; there was no precept for it.

If it be objected, that this was set down as an example to imitate.

1. I answer; Examples in Scripture are not alwayes Argumentative: The Prophet *Elijah* called for fire from heaven, to consume

\* *1King.1* the Captaines and their fifties \*;  
 10. but it doth not therefore follow, that when one Christian is angry with another, he may call for fire from heaven. Thus the Primitive saints out of Prudence and charity, had all things common; it will not therefore follow, that in every age and century of the Church, there should be a common stock, and every one have a share.



2. I answer; Though the Disciples had all things common, yet still they held their propriety, as is cleer by *Peters* speech to *Ananias*\* \* *Aët. 5.4.*  
*Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?* It is true in one sense, what the Primitive Church had, was not their own; so much as could be spared was for the reliefe of the Saints, thus all things were common; but still they kept a part of their estate in their owne hand. There is as the Schoolmen observe, *duplex jus*, a double right to an estate, a right of *propriety*, and a right of *charity*. The right of charity belongs to the poor, but the right of propriety belongs to the owner. For instance, God made a Law, \* *That a* *Deus. 23, 24, 25*  
*man must not put his sickle into his Neighbours corne.* We reade that the Disciples being hungry when they went through the fields

on the Sabbath, did pluck the eares of corn, there was *charity*; but they must not put the sickle into the corne, here was *propriety*. This I the rather speak, because there are some, that when God hath made an enclosure, would lay all common: It was Satan pulled down *Job's* hedge. The Lord hath set the eighth Commandment as a fence about a mans estate; and he that breaks this hedg, a serpent shall bite him. Thus having taken that objection out of the way, I come now to the Text.

And it falls into three parts.

1. The Inventory, *παντα*, *All things*
2. The Proprietors, *υμεις*, *All things are yours.*
3. The tenure, *υμεις Χριστοι*, *Ye are Christs.* Which three branches will make up this one Proposition.

*Doctr.*

*Doctr.* That all things in heaven and earth are the portion and prerogative of a believer. *He that overcometh shall inherit all things*, Rev. 21.7. A large Inventory! *All things:*  
we

we can have but all. And the Apostle useth an ingemination, he doubles it, to take away all hesitancy and doubting from faith.

---

## CHAP. II.

### *The Arguments proving the Proposition.*

**T**Here are two Reasons which will serve to illustrate and confirm the Proposition, *All things are a beleevers,*

1. Because the Covenant of Grace *Reas. 1.* is his. The Covenant is our *Great Charter*, by vertue of which God settles all things in heaven and earth upon us. By sin we had forfeited all, therefore if all things be ours, the title comes in by a Covenant; till then we had nothing to hold by. This Covenant is the issue and birth

of Gods love; it is the legacy of free-grace. This Covenant is enriched with mercy, it is embroy-  
 \*Jer. 31. 34 יהייתי dered with promises: you may  
להם reade the Charter, \* *I will be their*  
אלהים God. And there is a parallel to it,  
 \* Pſal. 50. 7 אלהים \* *I am God, even thy God*: This is a  
אלהים sufficient dowry. If God be ours  
אלהים then all things are ours:

1. He is, 1. *Eminently Good*. One Diamond doth virtually containe many lesser pearles: the excellencies in the creature are single, and want their Adjuncts. Learning hath not alwayes Parentage: Honour hath not alwayes Vertue. No Individual can be the receptacle and continent of all perfections: But those Excellencies that lie scattered in the creature, are all united and concentred in God, as the beames in the Sun, the drops in the Ocean.

2. Hee is *Superlatively Good*. What ever is in the creature, is to be

be found in God after a more transcendent manner. *A* man may be said to be wise, but God is infinitely so; Powerful, but God is eternally so; Faithful, but God is unchangeably so. Now in the Covenant of Grace, God passeth himself over to us to be our God; *I am God, even thy God.*

This expression, *I am thy God*, imports three things: 1. *Pacification.* 1.

You shall finde grace in my sight, I will cast a favourable aspect upon you, I will put off my armour, I will take down my Standard, I will be no more an enemy. 2.

2. *Donation.* God makes himselfe over to us by a deed of gift, and gives away himself to us: he saith to the believer, as the King of *Israel* said to the King of *Syria*, \* *I am thine, and all that I have*; This is *alvearium divini mellis*, an hive full of divine comfort: all that is in God is ours: his Wisdome is ours, to teach

us;

\* 1 King. 20. 4.

us ; his love is ours , to pity us ; his Spirit is ours, to comfort us ; his mercy is ours, to save us. When God saith to the soul, *I am thine*, it is enough , he cannot say more.

3. *Duration*. I will be a God to thee, as long as I am a God.

*Reas.* 2. 2. *Reason*. All things are a believers, because Christ is his. Jesus Christ is, *συλὸς τῆς διαθήκης*, the pillar and hinge upon which the Covenant of Grace turns. Without Christ, we had nothing to do with a Covenant. The Covenant is founded upon Christ, and is sealed in his blood. We reade of the mercy-seat \*, which was a divine Hieroglyphick , typifying Jesus Christ. *There will I meet thee , and I will commune with thee from above the Mercy-seat*, ver. 22. To shew that in Christ God is propitious. From above this *Mercy-seat* he communes with us, and enters into Covenant. Therefore it is observable,

\*Exod. 25.

17.

ble, when the Apostle had said, *All things are yours*, he presently addes, *Ye are Christs*. There comes in the title, we hold all *in capite*. This golden chaine, *Things present, and things to come*, is linked to us, by vertue of our being linked to Christ. By faith we have an interest in Christ; having an interest in Christ, we have an interest in God; having an interest in God, we have a title to all things.

---

CHAP. III.

*The opening of the Charter,  
Things present are a Beleevers.*

**A**ND now I come to that great question, What are the things contained in the Charter? *Quest.*

*Resp.* There are two words in *Answ.*  
the

the text that expresse it, *Things present, and things to come.* I begin with the first.

I.  
Τὰ ἐν-  
σῶτα.

I. Τὰ ἐνσῶτα, Things present are a beleevers. Amongst these things present, there are three specified in the text; *Paul, and Apollo, the world, life, &c.* Here is, me thinks, a row of pearl: I will take every one of these asunder, and shew you their worth, then see how rich a beleever is, that wears such a chaine of pearle about him.

§. I.

*Paul and Apollo are yours.*

I.  
\* Εἰς Παῦ-  
λῳ.

\* Summi  
& infimi.  
Parvus.

\* Vobis ad  
bonum in-  
serviunt.

Arcius.

\* Admini-  
cula fidei,

Beza,

I. Under these words *Paul and Apollo*, by a figure are comprehend-  
ed all the Ministers of Christ, \* the  
weakest as well as the eminentest.  
*Paul and Apollo are yours*, viz. their  
labours are for \* edifying the Church.  
They are the helpers of your faith.  
The



The parts of a Minister are not given him for himself, they are the Churches\*. If the people have a taint of errour, the *Ministers of Christ* must season them with wholesome words; therefore they are called \* *the salt of the earth*. If any soul be fainting under the burden of sin, 'tis the work of a Minister to drop in comfort, therefore he is said to hold forth the breasts as a nurse \*. Thus *Paul and Apollo* are yours: All the gifts of a Minister, all his graces, are not only for himself, they are the \* Churches. A Minister must not monopolize his gifts to himselfe, this is *to hide his talents in a napkin*; such an one makes an enclosure, where God would have all common. *Paul and Apollo* are yours: The Ministers of Christ should be as musk among linnen, which casts a fragrancy; or like that box of spikenard, which being broken open, fill'd the house with its odour \*: So should

Ἰ. Παῦλ. ὁ  
καὶ Ἀπολλ.  
ὡς ἐνεργ.  
σταὶ καὶ δο-  
ξαί.

Oecume-  
nius in lo-  
cum.

Mat. 5.

13.

1 Thes. 2.  
7

Eph. 4. 8.

Joh. 12. 3.

should they do by the favour of their ointments. A Minister by sending out a sweet perfume in his doctrine and life, makes the Church of God as a garden of spices. *Paul and Apollo are yours*: They are as a lamp or torch to light souls to hea-

\*Rev. 1.10 ven\*. *Chrysostome's* hearers thought they had better be without the Sun in the Firmament, then *Chrysostome*

\* *Satius est  
solem non  
lucere quā  
Chrysosto-  
mum non  
docere.*

in the Pulpit. \* *Paul and Apollo* are springs that hold the water of life: as these springs must not be *poisoned*, so neither must they be *shut up or sealed*. A Minister of Christ is both a granary to hold the corn, and a Steward to give it out. 'Tis little better than theft, to with-hold the bread of life. The lips of *Apollo* must be as an honey-comb, dropping in season and out of season. The graces of the Spirit are sacred flowers, which though they cannot die, yet being apt to wither, *Apollo* must come with his water-pot\*. It is not

\* 1 Cor. 3. 6.

enough that there be Grace in the heart, but it must be *poured into his lips*. As *Paul* is a beleever, so all things are his; but as *Paul* is a Minister, so *he is not his own*, he is the Churches. There are three corrolaries I shall draw from this.

Use. 1. *If Paul and Apollo are yours*, Every Minister of Christ is given for the edifying of the Church; take heed that you despise not the least of these; for all are for your profit. The least starre gives light, the least drop moistens, the least Minister is no lesse then an *Angel*. There is some use to be made even of the lowest parts of men: <sup>\* Rom. 12. 6.</sup> There are *gifts differing*\*, but all are yours. The weakest Minister may help to strengthen your faith. In the Law, all the Levites did not sacrifice, onely the Priests, as *Aaron*, and his sons; but all were serviceable in the worship of God; those that did not sacrifice, yet helped to beare the Ark,

Ark. As in a building, some bring stones, some timber, some perhaps bring only nailes; yet these are useful, these serve to fasten the work in the building: The Church of God  
 \*1 Cor. 3 9 is a spiritual building \*, some Ministers bring stones, are more eminent and useful; others timber; others less, they have but a naile in the work, yet all serve for the good of this building. The least naile in the Ministry serves for the fastening of souls to Christ, therefore let none be contemned. Though all are not Apostles, all are not Evangelists, all have not the same dexterous abilities in their work; yet remember, *all are yours*, all edifie. Oftentimes God crowns his labours, and sends most fish into his net, who though he may be lesse skilful, is more faithful; and though he hath lesse of the *braine*, yet more of the *heart*. An Ambassador may deliver his Ambassage with a trembling lip, and a stammering tongue,

tongue, but he is honourable for his works sake, he represents the Kings person.

Use 2. *If Paul and Apollo are yours*, all Christs Ministers have a subserviency to your good, they come to make up the match between Christ and you: then love *Paul and Apollo* All the labours of a Minister, his prayers, his teares, the pregnancy of his parts, the torrent of his affections, all are yours; then by the law of equity there must be some reflections of love from your hearts towards *Paul and Apollo*, such as are *set over you in the Lord* \*. And shew your love,

Use 2:

\* Phil 2: 19.

1. By honouring them. *Manoah* would know the Angels name that he might honour him \*. And the Apostle calls for this, 1 *Thes.* 5. 13. *We beseech you, brethren, know them which labour among you, and are over you in the Lord, and to esteeme them very highly. They are co-workers*

\* *Judg.* 13. 17

C

with

with God, 2Cor. 6. 1. God and his Ministers (to speak with reverence) drive one and the same trade; and *they labour among you*, therefore *esteeme them very highly*. Next to sending out Christ and the Spirit, God never honoured the world more then in sending out his *Paul's* and *Apolloes*. Kings may be your

\* Il. 49. 23 fathers to nurse you up in peace \*,

\* 1 Cor. 4. 15 beget you to Christ \*; the earthly father is an instrument of conveighing nature, the spiritual father of conveighing grace.

Therefore *Chrysostome* wonders how it comes to passe that the Ministers are not only more revered then Kings and Judges, but then our natural parents. What shall we say then to those who make no more reckoning of their Ministers then the *Egyptians* did of their shepherds? *Every shepherd was an abomination to the Egyptians*, Gen. 46. 34. *Know them*

*them* (saith the Apostle) *that labour among you*; many can be content to *know them* in the meannesse of their parentage; *Is not this the Carpenters Son?* to *know* them in their infirmities, but not to know them in the Apostles sense, so as to give them double honour. Surely, were it not for the Ministry you would not be a vineyard, but a wilderness; were it not for the Ministry, you would be destitute of the two seales of the Covenant, Baptisme and the Lords Supper; you would be infidels, for, *faith comes by hearing, and how shall they heare without a Preacher?* verse 10.14. Oh therefore honour *Paul* and *Apollo*; though their persons may be mean, yet their office is honourable.

2. Shew your love to the Ministers, by pleading their cause, when they are unjustly traduced and calumniated. It is counted by some a piece of their religion, *ἐν τῷ νόμῳ ὑβρίζετε*

(as *Justin. Mart* speaks) nearly and handsomely to defame a Minister; Others who would be thought more modest, though they do not raise a report, yet they can receive it as a welcome present. This is contrary to that Apostolical rule, *1 Tim. 5. 19. against an Elder (or Minister) receive not an accusation, but before two or three witnesses.* Constantine was a great honourer of the Ministry; it is reported of him, that he would not read the envious accusations brought in against them, but did burne them; oh if you love *Paul* and *Apollo* stand up in their defence, become their advocates; it was a Law the *Egyptians* made, that if a man found another in the hands of thieves, and did not deliver him when it was in his power, he was condemned to die; when your Ministers fall among *thieves* who would rob them of their good name, do you seek to deliver them.

We



3. Shew your love to your Ministers by encouraging them, and by being a screen to keep off injuries from them. If they seek your *establishment*, you must seek their *encouragement*; if they endeavour your *salvation*, you must endeavour their *safety*; the very name of an Ambassador hath been a protection from wrongs. What an unnaturall thing is it, that any should strive to bring them to death, whose very calling is to bring men to life? The Minister is a spiritual Father \*; it was a brand of infamy on them,

\* 1 Cor. 4.  
16

them, *Hos. 4. 4. For this people are as they that strive with their Priest.* Was there none to fall out with but the Priest, even he that offered up their sacrifices for them? and what is it, think we, for men to quarrel with their spiritual Fathers? even those whom they once had a venerable opinion of, and acknowledged to be the meanes of their conversion? Either love your spiritual Fathers, or there is ground of suspicion that yours was but a false birth.

*Use 3.*

*Use 3. If Paul and Apollo are yours,* they are for the building you up in your faith, Then endeavour to get good by the labours of *Paul* and *Apollo*, I mean such as labour in the Word and Doctrine. Let them not plow upon the rock: Answer Godsend in sending them among you. *Labour to profit:* you may get some knowledge by the Word, such as is discursive and polemical, and yet not profit.

*Quest.*

*Quest.* What is it to profit?

*Resp.* The Apostle tells us, *Heb.* 4. 2. *When we mingle the Word with faith,* that is, when we so heare, that we believe, and so beleeve, that we are transformed into the image of the Word; *Ye have obeyed from the heart that forme of doctrine,* *Εἰς οὗν παραδείγματα,* *into which,* *ye were delivered,* \* It is one thing for the truth to be delivered to us, and another thing for us to be delivered into the truth: The words are a Metaphor taken from lead or silver cast into a mould. This is to profit, when our hearts are cast into the mould of the Word preached: As the seed is spiritual, so the heart is spiritual. We should do as the Bee, when she hath sucked sweetnesse from the flower, she works it in her owne hive, and so turnes it to honey: Thus when we have sucked any precious truth, we should by holy meditation

Rom. 6.

17.

tion work it in the hive of our hearts, and then it would turn to honey; we should profit by it. Oh let the labours of *Paul* and *Apollo* have an influence upon us. A good hearer should labour to go out from the Ministry of the Word, as *Naaman* out of *Jordan*; his leprous flesh was healed, and became as the other. So though we came to the Word proud, we should go home humble; though we came to the Word earthly, we should go home heavenly. Our Leprosie should be healed. *Am- brose* observes of the woman of *Samarita*, that came to *Jacobs Well*. She came *peccatrix*, she went away *prædicatrix*; She came a sinner, she went away a Prophetesse. Such a metamorphosis should the Word of God make. Let not the Ministers of Christ say upon their death-beds, the bellows are burnt, and the lead consumed; they have spent their lungs, and exhausted their strength; but

\* Joh. 4. 7. *brose* observes of the woman of *Samarita*

but know not whether they have  
 done any thing, unlesse preached  
 men to hell. It is *Austins* note up-  
 on those words of the Apostle, *That*  
*they may give up their accounts with* \* *Quando*  
*joy, Heb. 13. 17.* When \* (saith he) *rationem*  
 doth a Minister give up his account *reddisuri*  
 with joy; but when he hath been *sumus cum*  
 working in the vineyard, and sees *gaudio?*  
 fruit appeare? Brethren, this will *quando vi-*  
 be his joy, and your joy too in the *demus bo-*  
 day of the Lord; Oh labour to *mines pro-*  
 grow: some grow not at all, others *ficere in*  
 grow worse for hearing; *verbis Dei.*  
*Evil men* *Quando*  
*shall wax worse and worse,* 2 Tim. 3. 13. *laborat cum*  
 as *Pliny* speaks of some fish that *gaudio*  
 swim backward: they grow dead- *operarius*  
 hearted in Religion, they grow co- *Dei in a-*  
 vetous, they grow Apostates: It *gro? quan-*  
 were farre easier to write a book of A- *do arborem*  
 postates in this age, then a book of *inspicit, &*  
 Martyrs; men grow riper for hell *fructum*  
*zatem; hoc viso non sine causa laboravit, dorsum curvavit, ma-*  
*nina arsit, frigus & aestus toleravit.* Aug. Tom. 10.

every

every day. Oh labour to thrive under the spiritual dew that falls upon you. Let not the Ministers of Christ, be as those *which beat the aire*. Is it not sad, when the *Spiritual clouds* shall drop their raine upon a barren heath? When the Ministers tongue is as the pen of a ready *Writer*, and the peoples heart is like oyled paper, that will take no impression? Oh improve in grace: If you have a barren piece of ground, you do all you can to improve it, and will you not improve a barren heart? It is a great *Encomium* and honour to the Ministry; when people thrive under it; *Need we as some others, Epistles of commendation*\*? Paul esteemed the *Corinthians* his glory and his crown; hence, saith he, though other Ministers have need of letters of commendation, yet he needed none; for when men should heare of the faith of these *Corinthians*, which was wrought in them by *Pauls* preaching,

\* 2 Cor. 3. 1

ing, this was sufficient certificate for him that God had blessed his labours, there should need no other Epistle, they themselves were *walking certificates*, they were his letters testimonial. This was an high commendation; what an honour is it to a Minister, when it shall be said of him as once of *Octavius*, when he came into *Rome* he found the walls of brick, but he left them walls of marble; So when the Minister came among the people, he found hearts of stone, but he left hearts of flesh? On the other side, it is a dishonour to a Minister when his people are like *Labans Lambs*, or *Pharaoh's kine*. There are some diseases which they call, *opprobria Medicorum*, the reproaches of Physicians; and there are some people who may be called *opprobria Ministrorum*, the reproaches of Ministers: what greater dishonour to a Minister, then when it shall be said

said of him, he hath lived so many years in a Parish, he found them an ignorant people, and they are so still; he found them a dull, slothful people (as if they went to the Temple as some use to go to the Apothecaries shop, to take a *Recipe* to make them sleep) and they are so still; he found them a profane people, and so they are still. Surely there is some fault, or God doth not go forth with his labours; such a people are not a Ministers crown, but his heart-breaking. Beloved, when Gods stars shine in the firmament of the Church, will you still walk in the dark? when for the work of Christ they are *nigh unto death*, will you be as nigh unto hell as ever? when these golden bells of *Aaron* sound, shall they not chime in your souls to Christ? I beseech you

iTim. 4. 15 *let your profitting appeare to all.* God sends *Paul* and *Apollo* as blessings among a people, they are to be helpers



ers of your faith; if they *toile all night*  
*and take nothing* \*, 'tis to be feared \*Luk. 5.5.  
 that Satan caught the fishere they  
 came at their net.

§. 2.

Shewing,

*That the world is a Believers.*

2. The next thing is, the world is  
 yours.

1. The lawful use  
 of the world. } is a Believers.

2. The special use  
 of the world. }

1. The *lawful use of the world* is  
 yours. The Gospel doth some-  
 what enlarge our Charter. We are  
 not in all things so tyed up as the  
 Jewes were; there were several sorts  
 of meat that were prohibited them;  
 they might eat of those beasts onely  
 that did chew the cud, and part the  
 hoof \*, they might not eat of the  
*swine*, because though it did divide

\* Lev. 1. 3.

the

the hoof, yet it did not chew the cud; nor of the *Hare*, because though it did chew the cud, yet it did not divide the hoof, it was unclean; but to Christians that live under the Gospel, there is not this prohibition. *The world is yours*, the lawful use of it is yours; every creature *being sanctified by the Word and*

\* 1 Tim. 4. *Prayer*, is good \*, and we may eat, asking no question for conscience sake.

The world is a garden, God hath given us leave to pick of any flower. It is a Paradise, we may eat, of any tree that grows in it, but *the forbidden*, that is, sinne; yet even in

*Etiam in licitis cavendum.* things lawful, beware of excessse \*. We are apt to offend most in lawful things.

The world is yours to traffick in; onely let them that buy,

\* *Opus est* be as if they bought not \*, 1 Cor. 7.

*30. terrenis vehiculis, quibus utamur, non fruamur.* take heed that you do not drive such a trade in the world that you are like to break in your trading for heaven.

Aug. Tom.

2. The *special use* of the world is yours.

1. The world was made for your sake.

2. All things that fall out in the world are for your good.

1. The world *was made for your sake.*

God hath raised this great fabrick chiefly for a Beleever. The

Saints are *Gods jewels*, Mal. 3. 17. The world is the shrine or *Cabinet*

where God locks up these jewels for a time. The world is yours \*, it

was made for you. The creation is but a theatre, to act the great work

of redemption upon. The world is the *field*, the Saints are the *corn*, the

Ordinances are the *showers*, the mercies of God are the *Sunshine* that

ripens this *corne*, death is the *sickle* that cuts it downe, the Angels are

the *harvesters* that carry it into the *barne*.

The world is yours, God would never have made this field, were it not for the corn growing in it.

\* Δι' ὑμῶν  
ἐστὶ καὶ γὰρ  
ἡ οὐκ  
Οὐκ ἐστὶν

it. What use then is there of the wicked? They are as an hedge to keep the corn from forraine invasions, though oft times they are a thorn hedge.

*Quest.* But alas, a childe of God hath oft the least share in the world, how then is the world his?

*Answ.* If thou art a beleever, that little thou hast, though it be but an handful of the world, it is blest to thee; If there be any consecrated ground in the world, that is a Beleevers. The world is yours; *Esau* had the venison, but *Jacob* got the blessing: a little blest is sweet. A little of the world with a great deal of peace, is better  
 Ps. 37. 16. then the revenues of unrighteousnesse.

Every mercy a childe of God hath swims to him in Christs blood, and this sauce makes it relish the sweeter. What ever he tastes, is seasoned with Gods love; he hath not only *corne* but *money* in the mouth of the sack,

sack, not onely the *mercy*, but the *blessing*: So that the world is a Beleevers. An Unbeleever, that *bath the world at will*; yet the World is not his, he doth not taste the quintessence of it. *Thornes and thistles doth the ground bring forth to him.* He feeds upon the fruit of the curse, \* *I will curse your blessings*; he eats *with bitter herbs*: So that properly the world is a beleevers, He only hath a Scripture-tenure, and that little he hath turnes to cream. Every mercy is a *present* sent him from heaven.

\* Mal. 2. 2

2. All things that fall out in the world, are for your good.

1. The want of the world, { is for your

2. The hatred of the world, { good.

1. The want of the world is for your good. By wanting the honours and revenues of the world, you want the temptations that o-

D

thers

*Mundi indigentia:*

thers have. Physicians observe that men die sooner by the abundance of blood, then the scarcety; 'tis hard to say which kills most, the *sword* or *surfet*: A glutton with his teeth digs his own grave. The worlds beauty tempts, but it is like the *Rododaphne*, a fair plant to the eye, but poison to the taste. The want of the world is a mercy.

*Mundi  
inimicitia.*

2. The *hatred of the world* is for your good. Wicked men are instruments in Gods hand for good, (*albeit they mean not so*;) they are flails to thresh off our husks, files to brighten our graces, leeches to suck out the noxious blood. \* Out of the most poisonous drug, God distils his glory and our salvation. A childe of God is beholding even to his enemies; *The ploughers ploughed upon my back* \*; if they did not plough and harrow us, we should beare but a very thin crop. After a man hath planted a tree, he prunes and

\* *Dant preciosa balsa-  
ma, Hier.*

\* *Pf. 129. 3.*

and dresseth it\*. Persecutors are Gods-pruning hook, to cut off the excrescencies of sin; and evermore the bleeding vine is most fruitful: the envy and malice of the wicked shall do us good: God stirred up the people of *Egypt* to hate the *Israelites*, and that was a means to usher in their deliverance. The frownes of the wicked make us the more ambitious of Gods smile; their incensed rage, as it shall carry on Gods decree (for while they sit backward to his command, they shall row forward to his decree) so it shall have a subserviency to our good. Every crosse wind of providence shall blow a beleever neerer to the port of glory. What a blessed condition is a child of God in! kill him, or save him alive, it is all one\*. The opposition of the world is for his good. *The world is yours.*

\* *Viti non est luxuriantum.*

\* *ἀλλὰ πῶς  
ἐὰν ἐμὶ ᾖς  
ὅτι ἐμὶ ὁ  
πᾶς ὁ κόσμος  
ἐστὶν ἐμῶν.*  
Pindar.

## §. 3.

Shewing,

*That life is a Beleevers.*

3. The next thing is, *Life is yours.*  
 3. <sup>3.</sup> <sup>Enr</sup> <sup>(w)</sup> *Hierome* understands it of the *life of Christ*. It is true, *Christs* life is ours, the life which he lived on earth, and the life which he now lives in heaven; his satisfaction and his intercession both *are ours*, and they are of unspeakable comfort to us. But I conceive by *life* in the text, is meant *Natural life*, that which is contradistinguished to death: So  
*Ambrose.* *Ambrose.* But how is life a Believers? Two wayes.

1. The priviledge of life, } is his.  
 2. The comfort of life, }

1. The *priviledge of life* is a believers: that is, life to a childe of God, is an advantage for heaven: this life is given him to make provision for a better life. Life is the porch



porch of eternity; here the Believer  
 dresseth himself, that he may be fit  
 to enter in with the Bridegroom.  
 We cannot say of a wicked man,  
 (unlesse catachrestically) that *life*  
*is his*. Though he lives, yet life  
 is not his, he is *dead while he lives*.  
 He doth not improve the life of na-  
 ture to get the life of grace, he is like  
 a man that takes the lease of a farm,  
 and makes no benefit of it. *Dixit Sen.*  
*in mundo, non vixit*; he hath been so  
 long in the world, as *Seneca* speaks,  
 but he hath not *lived*. He was  
 born in the Reigne of such a King,  
 his father left him such an estate, he  
 was of such an age, and then he died;  
 there's an end of him, his life was  
 not worth a prayer, nor his death  
 worth a tear. But life is yours; 'tis a  
 priviledge to a beleever, while he  
 hath natural life, *he layes hold up-*  
*on \* eternal life*; how doth he <sup>\*1 Tim. 6.</sup>  
 work out his salvation? what a do  
 is there to get his evidences sealed?

what weeping? what wraſtling? how doth he even take heaven by ſtorme? So that *life is yours*: It is to a childe of God a ſeaſon of grace, the ſeed-time of eternitie; the longer he lives, the riper he grows for heaven. The life of a beleever ſpends as a lamp, he doth good to himſelf and others; the life of a ſinner runnes out as the ſand, it doth little good. The life of the one is as a figure ingraven in marble; the life of the other as letters written in duſt.

2. The *comfort of life* is a be-  
 2. Cor. 6. lievers \*. *As ſorrowful yet alwayes*  
 10 *rejoycing*: take a childe of God at the greateſt diſadvantage, let his life be over-caſt with clouds, yet if there be any comfort in life, the beleever hath it. Our life is oft imbecile and weak, but the ſpiritual life doth adminiſter comfort to the natural. Man (ſaith *Auguſtine*) is compounded of the

*mortal part* and the *rational part* \*; Homo componitur ex mortali & rationali. Aug.  
 the rational serves to comfort the mortal. So, I may say, a Christian consists of a natural life, and a spiritual; the spiritual revives the natural. Observe how the spiritual life distills sweetnesse into the natural, in three cases.

1. In case of *Poverty*. This oft eclipses the comfort of life \*. But \* ὁ δὲ πτωχὸς βαρύνει τὴν ψυχὴν.  
 what though poverty hath clipped the wings; *Poore in the world, yet rich in faith*, Jam. 2. 5. The one humbles, the other revives. Menand.

2. In case of *Reproach*. This is an heart breaking, *Psal. 69. 20. Reproach hath broken my heart.* Yet a Christian hath his Cordial by him, 2 Cor. 1. 12. Ἡ δὲ χαρά ημεῶν ἐστὶν ἡ ἐξομολογησὶς τῆς συνειδήσεως. *For this is our rejoycing, the testimony of our conscience.* Who would desire a better Jury to acquit him then God, and his own conscience?

3. In case of *losses*. 'Tis in it self sad, to have an interposition

between us and our dear relations. A limb as it were pull'd from our body, and sometimes our estates strangely melted away; yet a beleever hath some gleanings of comfort left, and such gleanings as are better then the worlds \* vintage. *Ye took joyfully the spoiling of your goods, διωκόμενοι ἐν ταῖς ὑμῶν ἀγαθῇς, knowing in your selves, that you have in heaven a better and an enduring substance, Heb. 10. 34.* They had lost their estate, but not their God. Here is, you see, the dry rod blossoming. The spiritual life distils comfort into the natural. Take the sourest part of a Christians life, and there is comfort in it. When you hear him sighing bitterly, it is for sinne; and such a sigh, though it may break the heart, yet it revives it \*. *The tears of the godly are sweeter then the triumph of the wicked. The comfort that a wicked man hath is only imaginary, it is but a*  
plea-

\*Jug. 8. 2.

\*II. 57 15

pleasant fancy; as rejoycing, yet alwayes sorrowing: He hath that within spoiles his musick. But *life is yours.* When a beleevers life is at the lowest ebbe, yet he hath a spring-tide of comfort.

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CHAP. IV.

*The Augmentation of the Charter.*

**A**Mong these *ēvēgōta*, Things present, There are yet three other priviledges which are in the beleevers Charter.

1. Remission of his sin.
2. Regeneration of his nature.
3. Adoption of his person.

## §. 1.

Shewing,

*That remission of sinne is a jewel  
of the beleevers Crown.*

\* Apoc. 15.

1. *The remission of his sinne.* To pardon sin, is one of the *Fura Regalia*, or *royalties*, belonging only to God. Popes pardons are like *blanks in a lottery*, good for nothing, but to be torne. *Who can forgive sins but God only?* Mar. 2. 7. Now this remission or pardon is,

1. A costly mercy.

2. A choice mercy.

1.

1. It is a *costly mercy*. That which inhanceth the price of it, is, 'tis the great fruit of Christs blood: *Without shedding of blood is no remission\**; Christ did bleed out our pardon: he was not only a *Lamb without spot*, but a *Lamb slain*. Every pardon a sinner hath, is written in Christs blood.

\* Heb. 9. 22

2, It

2. It is a *choice mercy*. This jewel God hangs upon none but his Elect. 'Tis put into the Charter, *I will forgive their iniquity, and I will remember their sinne no more*\*, \*Jer. 31. 34

This is an enriching mercy, it entitles us to blessednesse, *Blessed is the man to whom the Lord imputeth not his sinne*. Of all the debts we owe,

Psal. 32. 1

our finnes are the worst; now to have the book cancelled, and God appeased; to heare God whisper by his Spirit, *Sonne, be of good cheer, thy finnes are forgiven*\*, I will \*Mat. 9. 2.

not blot thy name out of my book, but I will blot thy finnes out of my book: This is a mercy of the first magnitude. *Blessed is that man;*

in the original it is in the plural,

\* *Blessednesses*. Hast thou but one\* יְיָ אֱלֹהֶיךָ  
blessing, my father, saith \* *Esau*? \* Gen. 27.

38.

lo, here a plurality, a whole chain of blessings. Pardon of sinne draws the silver link of grace, and the golden link of glory after it. 'Tis

a *voluminous mercy*, there are many mercies bound up with it. You may name it *Gad*, for behold a *troop comes* \*. When God pardons a sinner, now he puts on (if I may so speak) his brightest robe : Therefore when he would proclaim himself in his glory to *Moses*, it was after this manner, *The Lord, the Lord, merciful* \*. His mercy is his glory : and if you read a little further, you shall see it was no other then pardoning mercy \*, *Forgiving iniquity, and transgression, and sinne, &c.* This is an high act of indulgence. God seales the sinners pardon with a kisse. This made *David* put on his best cloathes, and anoint himselfe \*. It was strange his childe newly dead, and God had told him, that the sword should not depart from his house, yet now he falls anointing himselfe : the reason was, *David* had heard good news, God sent him his pardon by *Nathan* the

\* Gen. 30.  
11

\* Ex. 34.6

\* Verse 7.

\* 2 Sam. 12  
20



the Prophet\*, *The Lord hath put* <sup>2 Sam. 12</sup>  
*away thy sinne.* This oile of gladnesse  
which God had poured into his  
heart made way for the *anointing*  
*oile.* <sup>13</sup>

*Quest.* How shall I know that this *Quest.*  
priviledge is mine?

*Answ.* He whose finnes are par- *Answ.*  
doned hath something to shew  
for it. There are three Scripture-  
evidences. 1. The pardoned sinner  
is a weeping sinner. Never did a-  
ny man reade his pardon with dry  
eyes: Look upon that weeping  
penitent, *She stood behinde Christ*  
*weeping* \*. Her heart was a sacred <sup>\* Luk. 7. 38</sup>  
limbeck, out of which those teares  
were distilled. Oh how precious  
were *Maries* tears! surely more cost-  
ly in Christs esteem then her oint-  
ment; they dropped from her as so  
many pearles. Her amorous eyes  
whose sparckles had so oft set on fire  
her lovers, she now seeks to be re-  
venged on them, and washeth  
Christs

Christs feet with her teares. Her embroidered hair which with its curling and crisping had so oft as a net ensnared others, she now takes penance of it, and makes it a towel to wipe Christs feet; here was a pardoned penitent. A pardon will make the hardest heart relent, and is able to turne the stone into a Spring. O sinner, ask thy selfe the question, is thy heart dissolved into teares? doth it melt for sinne? God seales his pardons onely upon melting hearts.

*Quest.*

*Quest.* But to what purpose is all this cost? what needs weeping after pardon?

*Answ.*

*Answ.* Because now sinne and mercy are drawne forth in more lively colours then ever. The Spirit comes thus to a sinner; Thou hast sinned against God, who never intended thee evill, thou hast abused that mercy that saves thee; all this thou hast done, yet

yet behold, here is thy pardon; I will set up my mercy above thy sin, nay, in spite of it. The sinner being sensible of this, falls a weeping, and wisheth himselfe even dissolved into teares. He \*looks upon

\* Zech. 12  
10

a bleeding Christ, with a bleeding heart. Nothing can so melt the heart of a sinner, as the love of God, and the blood of Christ.

2. He whose finnes are pardoned, his heart burns in a flame of love. Thus we reade of *Mary Magdalene*, as her eyes were *broached* with tears, so her heart was fired with love to Christ; *For she loved much* \*.

\* Luke 7.  
47

Gods love in pardoning a sinner is attractive. The Law hath a driving power, but love hath a drawing power. 3. He

whose finnes are pardoned, is willing to pardon others; he doth forbear and forgive those that have offended him, *Eph. 4.32*. Some will pray, go to Church, give almes, &c. any thing but *forgive*; it is the

3.

the *σημα*, and brand set upon the heathens, *Implacable*, Rom. 1. 31. Those who live out of charity cannot pray the Lords prayer, or if they do they must pray against themselves; they pray that God will forgive them *as they forgive others*, which is in effect to pray that God will not forgive them. Surely he that hath tasted of pardon will think it but rational that he should forgive his offending brother.

## §. 2.

Shewing,

*That Regeneration goes along with Remission and is a branch of the Charter.*

2.  
Παλιγγε-  
νεσία.

2d. Priviledge. The *Regeneration* of his nature, which is nothing else but the transforming the heart, and casting it into a new mould: you have a pregnant place for this,

\* Be

\* *Be ye transformed by the renewing of your mind.* In the Incarnation, Christ did assume our *humane nature*, and in *Regeneration*, we partake of his *divine nature*. \*Rom. 12.2.

This blessed work of Regeneration, is in Scripture called sometimes the *new birth*\*, because it is begotten of a new seed, the *Word*, \*Joh. 3. 3. *Jam. 1. 18*. And sometimes the *new creature*\*; new, not in substance, \*Gal 6. 15 but in quality. This is the great promise, *Ezek. 36. 26*. *A new heart also will I give you*. Observe, Remission and Regeneration are two twins, When God pardons, he takes away the Rebels heart. Where this work of Regeneration is wrought, the heart hath a new *Byas*, and the life a new *Edition*. How great a priviledge this is, will appear two wayes. Till this blessed work of Regeneration, we are in a spiritual sense,

1. *Stil-born.*
2. *Illegitimate.*

E

1. *Stil-*

I

1. Still-born; *Dead in trespasses and finnes*, Ephes. 2. 1. A man in his pure naturals is dead;

1. In respect of working.

2. In respect of honour.

1 *Respectu operis.*

1. In respect of *working*. A dead man cannot work. The works of a sinner in Scripture are called *dead*

\* Heb. 9 14 *works* : bid a natural man do any thing, you had as good set a dead man about your work: bring him to a Sermon, you do but bring a dead corps to Church? bring him to the Sacrament, he poysons the Sacramental cup; he may receive the Elements, but nothing concocts\* : It is as if you should put bread and wine into a dead mans mouth.

\* *Christus fide dege-*  
*rendus.*

Tertul.

\* Tit. 1. 13

*Reprove him sharply for sin*\* ; To what purpose do you strike a dead man?

2 *Respectu honoris.*

2. He is dead *in respect of Honour*. He is dead to all priveledges.

He is not fit to inherit mercy. Who sets the Crown upon a dead man?

The

The Apostle calls it the Crown of life, *Revel. 2. 10.* It is only the living Christian shall wear the Crown of life.

2. A man unregenerate is spiritually *illegitimate*: The Devil is his father. *Ye are of your father the devil\**. Thus it is till Christ be formed in the heart of a sinner, then *his reproach is rolled away from him*. \**Joh. 8. 44*  
 Re-generation doth ennoble a person, therefore such an one is said to be *born of God*, *1 Joh. 3. 9.* O how beautiful is that soule! I may say with *Bernard*, \* O divine soul, invested with the image of God, espoused to him by faith, dignified with the Spirit! A person regenerate is imbroydered with all the graces; he hath the Silver spangles of holiness, the Angels glory, shining in him; he hath upon him the reflex of Christs beauty. The new creature is a new Paradise set full of the heavenly plants. An heart ennobled

*O anima  
 Dei insignita  
 imagine, desponsa-  
 ta fide, donata  
 spiritu. &c.  
 Bern.*

with grace ( to speak with reverence ) is Gods lesser heaven.

§. 3.

Shewing,

*The nature of Adoption, and that this is a part of the Beleevers Charter.*

κοιτωια.

\* Eph. 1. 5.

1.

3. The third priviledge is the *Adoption of his person*: Having predestinated us to the *Adoption of children by Jesus Christ*\*. This is a great honour. *David thought it much to be the Kings son-in-law, who am I, that I should be son-in-law to the King? 1 Sam. 18. 18.* A believer is made of the blood royal of heaven. This adoption or sonship consists in three things. 1. A transiion, or translation from one family to another. As a plant must be taken out of one soile and put into another, else it cannot properly be said to be transplanted. He that



that is adopted, is taken out of the old family of the devil, *Ephes. 2. 2.* and *Hell, ver. 3.* to which he was heir apparent; and is made of the family of heaven, *ver. 19.* of a noble family, *οἱ υἱοὶ τοῦ Θεοῦ*. God is his Father, Christ his elder Brother, the Saints Co-heirs, the Angels Fellow-servants in that Family. 2. Adoption consists in an immunity and dis-obligement from all the lawes of the former family, *Psal. 45. 10.* *Forget also thy fathers house.* He that is spiritually adopted, hath now no more to do with sin. *Ephraim shall say, What have I to do any more with Idols\*?* A childe of God hath indeed to do with sin as with an enemy, <sup>8</sup> *Hol. 14.* to which he gives battel; but not as with a *Lord* to which he yields obedience. He is free from *sinne\**, I do <sup>18.</sup> *Rom. 6.* not say he is free from *duty*. Was it ever heard that a childe should be freed from duty to his Parents? This is such a freedome as Rebeks take.

3

3. Adoption consists in a legal investiture into all the rights and privileges of the family into which the person is to be adopted. There are foure of these royalties, or privileges.

I

1. He that is divinely adopted, the entaile of hell and damnation is cut off. Before, all the curses in Godsbook were due to him; adoption cuts off the entaile; *Rom. 1. 1.*

ἡ δὲ ἐκείνη  
νεμερ.

*There is now therefore no condemnation to them which are in Christ Jesus.* A believer is out of the power of damnation. Will a father passe the sentence upon his own sonne? He may, (as in some cases Judges have done in their Circuit :) but God will not. God doth so love his *eldest Son*, that for his sake he will not destroy any of his *adopted sons*. Indeed, every believer is like to Christ the eldest Son; He hath the same Spirit, the same judgment, the same will: so that there being something of Christ

Christ the eldest Son in every adopted son, God will not destroy him; for then he should throw something, of Christ into hell.

2. The second royalty is, *a new name*. In two cases the name is changed; in *marriage* the wife loseth her own name; and in *adoption*, he that is adopted, assumes a new name; before a *Slave*, now a *Sonne*; of a sinner, a *Saint*; *To him that overcomes, I will give a white stone, and in the stone a new name written* \*. The white stone, that is *remission*, and the new name, that is *adoption*; and the new name is put in the *white stone*, to shew that our adoption is grounded upon our justification; and this new name *is written*, to shew, that God hath all the names of his children enrolled in the Book of life. \* Rev. 2. 17

3. The third Royalty or privilege of adoption, is a *new Scutchion*. You may see the Saints scutchion, or coat-armour: The Scripture hath

set forth their heraldry. Sometimes they give the *Lion*, in regard of their courage, *Prov.* 28. 1. Indeed they are neerly allied to him, who is the Lion of the tribe of *Judah*. Sometimes they give the *Eagle*, in regard of their sublimeness: They are ever flying up to heaven upon the two wings of faith and love, *Isa.* 40. 31. *They shall mount up with wings as Eagles.* Sometimes they give the *Dove*, in regard of their meekness and innocency, *Cant.* 2. 14. *O my Dove, that art in the clefts of the rock,* This is the dignity of a believer, he hath a new Scutchion.

4.

4. He that is adopted, is *heir apparent to all the promises*. There is never a promise in the Bible, but a childe of God may say, this is mine: therefore they are called the *heirs* of the promise\*. The promises are called *great and precious*, *1 Pet.* 1. 4. Great for their *extent*: Precious for their *excellency*. The promises are

\* *Heb.* 6.  
17.

a Cabinet of jewels, they are breasts full of the wine of consolation. The promises are enriched with variety, and are suited to a Christians *present condition*; doth he want pardoning grace? There is a promise of *blotting out sin*, Isa. 43. 25. Doth he want sanctifying grace? There is a promise of *healing*, Hos. 14. 4. Doth he want corroborating grace? There is a promise of *strength*, Isa. 41. 10. And the adopted person, may apply any of these promises. There is Christ and heaven in a promise; now he being *an heir of the promise*, may lay a legal claim to it. An unbeliever hath nothing to do with these priviledges. The promises are like a garden of flowers, paled in, and enclosed, which no stranger may gather, only the children of the family. *Ishmael* was the son of the bond-woman, he had no right to the family: *Cast out the bond-woman and her son*, as *Sarah* once said to *Abraham*,

*ham*, Gen. 21. 10. So the unbeliever is not adopted, he is none of the household; and God will say at the day of judgment, Cast out this son of the bond-woman into outer darknesse, where is weeping and gnashing of teeth.

## §. 4.

*The Corrolaries, or necessary inferences from adoption.*

This blessed state of adoption doth strongly infer two things.

1. Gods love.

2. Gods care.

.1. Adoption sets forth Gods complacency, or love to the Saints. Adoption is enriched with love. For a King to take a gally-slave and adopt him for his son, what is this but love? When we were gally-slaves to the devil, then did God invest us with the priviledge of sonship, 1 *Job.* 3, 1. *Behold, what manner of love hath the*  
the

the Father bestowed upon us, that we should be called the Sons of God! It is mercy that feeds a sinner, but it is rich mercy that adopts him. If the Saints are children, all Gods transactions toward them are love. Let him do what he will with them, yet he loves them, they are adopted.

*Object*. 1. But God is angry with *Object*. 1 them.

*Answ.* Gods love and his anger *Answ.* towards his children are not *opposita*, but *diversa*, they may stand together, he is angry in love, \* *As many* \* *Rev. 3. 19* *as I love, I rebuke and chasten.* A bitter pill may be as needful for preserving health, as a julip or cordial: God *afflicts* with the same love he *adopts*: *Deus irascitur cum non irascitur*: Bern. *citur*: God is most angry, when he is not angry: Affliction is an argument of son-ship. *If you endure chastning, God dealeth with you as with sonnes* \* \* *Heb. 12.* God had one Sonne without sinne, 7. but no sonne without stripes: Afflictions

\* Παιδεία  
ἀμαρτιῶν,  
καταλαίει  
ἀρετῆν δὲ  
λαμπρύνει  
Chrysost.

\* Oculos  
quos pec-  
catum  
claudit,  
pena ape-  
rit Greg.

\* 1 Pet. 2, 5.

Col. 1. 12.

*Obje. 2. Object. 2.* But sometimes those that are adopted are under the black clouds of desertion: Is not this far from love? Con-

ctions are refining \*, *Prov. 17. 3. The fining pot is for silver; and the furnace for gold.* Fiery trials make golden Christians. Afflictions are purifying, *Dan. 12. 10. Many shall be tried and made white.* We think God is going to destroy us, but he only *layes us a whitening.* God will make us at last blessè him for our sufferings. The eyes that sin shuts, affliction opens \*. When *Manasseh* was in chaines, *then he knew the Lord was God.* Every Christian must go to heaven upon the crosse. First, the stones in *Solomon's Temple* were hewen and polished, and then set up into a building: first the Saints (who are called \* *lively stones*) must be hewen and carved by sufferings, as the *corner-stone* was, and so made meet for the celestial building.



Concerning desertion, I must confesse, this is the saddest condition that can befall Gods children in this life. God now raines hell out of heaven (to use *Salvians* expression.) *The Arrows of the almighty are within me, the poison whereof drinketh up my spirits,* Job 6.4. This is the poisoned arrow that wounds to the heart. Desertion is a taste of the torments of the damned. God saith, *In a little wrath I hid my face from thee,* Is. 54.8. I may here glosse with Saint Bernard, *Modicum illud vocas Domine?* Lord, dost thou call that a little wrath when thou hidest thy face? is it but a little? what can be more bitter to me then the eclipsing of thy face? God is in Scripture called a *light*, and a *fire*; the deserted soul feels the fire, but doth not see the light. But yet thou who art adopted mayest spell love in all this. They say of *Hercules* his club, that it was made of the wood

wood of Olive, the Olive is an embleme of peace: So Gods club whereby he beats down the soule in desertion, hath something of the *Olive*. There is peace and mercy in it. I shall hold forth a *spirituall rainbowe* wherein the adopted may see Gods love in the midst of the clouds of desertion. Therefore I Answer,

1. In time of desertion God leaves a seed of comfort in the soul, 1 *Joh.* 3.9. *His seed remaineth in him.* This seed of God is a seed of comfort. Though Gods children in desertion want the *seale* of the Spirit, yet they have the *unction* of the Spirit; Though they want the *Sunne*, yet they have a *day-staure* in their hearts. As the tree in winter, though it hath lost its leaves and fruit, yet there is sap in the root: So in the winter of desertion there is the sap of grace in the root of the heart. As it is with the *Sunne* masking it selfe

selfe with a cloud, when it denies *light* to the earth, yet it gives forth its *influence*: So though Gods dear adopted ones may lose the light of his countenance, yet they have the influence of his grace.

*Quest.* What grace appears in the time of desertion? *Quest.*

*Ans.* 1. *An high prizing of Gods love.* If God should say to the soule in desertion, what wilt thou, and it shall be granted to half of the Kingdome? he would reply in humility, Lord, that I might see thee, *as I was wont in the Sanctuary.* That I may have one golden beam of thy love; the deserted soul sleights all other things in comparison: 'Tis not Garden, or Orchards, or the most delitious objects that can give him contentment, they are like Musick to a sad heart, he desires as *Abfalom*, to see the Kings face\*.

\*2 Sam. 14

2. *A lamenting after the Lord.*

32.

'Tis

'Tis the saddest day with him when the *Sun of righteousness* is eclipsed; he can better bear the worlds stroke then Gods absence. He is even melted into tears, the clouds of desertion produce spiritual raine in him; and whence is this weeping but from love?

3. *Willingnesse to suffer anything, so he may have a sight of God*; he could be content with *Simon of Cyrene* to carry the crosse if he were sure Christ were upon it; he could willingly die, if with *Simeon* he might die with Christ in his armes. Behold, here *the seed of God* in a believer; the influence of the Sunne, in the want of the light of it; the work of Sanctification when he wants the wine of consolation.

*Ans.* 2. 2. I answer, God hath a design of mercy in hiding his face from his adopted ones.

1. It is for the *trial* of grace; and there are two graces now brought

to trial. 1 *Faith*, when we can believe against sense and feeling; when we want an experience, yet can trust to a promise; when we have not the *kisses of Gods mouth*, yet can cleave to the *word of his mouth*. This is faith indeed; here is the sparkling of the Diamond. 2. *Love*, When God smiles upon us, it is not much to love him; but when he seems to put us away in anger, \* now Psal. 27.9 to love him, and be as the lime, the more water is thrown upon it, the hotter it burnes, This is love indeed. That love sure is *strong as death*, \* which the waters of desertion cannot quench.

2. It is for the exercise of grace; we are all for comfort, if it might be put to our choice, we would be ever upon *Mount Tabor* looking into *Canaan*: We are loth to be in trials, agonies, desertions, as if God could not love us, except he had us in his armes. 'Tis hard to lie long, in the  
F lap

lap of spiritual joy, & not fall asleep. Too much sunshine causeth adrought in our graces; oftentimes when God lets downe comfort into the heart, we begin to let down care. As it is with Musicians, before they have money, they will play you many a sweet lesson, but as soon as you throw them down money, they are gone, you heare no more of them; before joy and assurance, O the sweet musick of prayer, and repentance! but when God throws down the comforts of his Spirit, we either begin to leave off duty, or at least, slacken the strings of our viol, and grow remisse in it. Thou art taken with the money, but God is taken with the Musick. Grace is better then comfort; *Rachel* is more fair, but *Leah* is more fruitful; comfort is fair to look on, but grace hath the fruitful womb; now the only way to exercise grace, and make it more vigorous & lively, is sometimes to *walk in dark-*

*darknesse, and have no light, Isa. 50.*

10. Faith is a star that shines brightest in the night of desertion. *I said I am cast out of thy sight, yet will I look again toward thy holy Temple, Jonah*

2. 4. Grace usually puts forth its most heroicall acts at such a time.

3. I answer, God may forsake his children in regard of *vision*, but not in regard of *union*. Thus it was with Jesus Christ, when he cried out, *My God, my God*. There was not a separation of the union between him and his Father, only a suspension of the vision\*. When the Moon doth intervene between us and the Sun, there follows an eclipse.

Gods love, through the interposition of our sins, may be darkned and eclipsed, but still he is a Father. The Sun may be hid in a cloud, but it is not out of the Firmament. The promises in time of desertion may be as it were sequestred; we have not that comfort from them as for-

\* Non fuit  
divulsio u-  
nionis, sed  
tantum su-  
spensio visi-  
onis.

merly ; but still the believers title holds good in law.

4. When God hides his face from his childe , his heart may be towards him ; as *Joseph* , when he spake roughly to his brethren , and made them beleeve he would take them for spies, still his heart was towards them , and he was as full of love, as ever he could hold , he was faine to go aside and weep : So God is ful of love to his children, even when he seemes to look strange. And as *Moses* his Mother , when she put her child into the *ark of bulrushes* , and went away a little from it , yet still her eye was toward it, *The babe wept* , I, and the Mother wept too; so God when he goes aside, as if he had forsaken his children , yet he is full of sympathy , and love towards them; God may change his countenance , but not his heart. It is one thing for God to *desert* , another thing to *disinherit*. How shall I give thee up , O Ephraim ?

\* *Hos. 8. 11* *inherit. How shall I give thee up , O*



Ephraim? *Hof. 8. 11.* This is a Metaphor taken from a father going to dis-inherit his son, and while he is going to set his hand to the deed; his bowels begin to melt, and to yearn over him: though he be a prodigal childe, yet he is a childe, I will not cut off the entaile, So saith God, How shall I give thee up? though *Ephraim* hath been a rebellious son, yet he is a son, I will not dis-inherit him. Gods heart may be full of love, when there is a vaile upon his face. The Lord may change his *dispensation* towards his children, but not his *disposition*. So that the beleever may say, I am adopted, and let God do what he will with me, let him take the rod, or the staffe, 'tis all one, he loves me.

2. Adoption sets forth Gods tender care. Will not a father take care for his child? this care of God shines forth in two things.

1. Prevention.

F 3

2. Pro-

## 2. Provision.

I.

1. *In Prevention* : God ever *lies sentinell* to keep off evil from us.

1. *Temporal evil*. There are many casualties and contingencies , to which we are incident ; God shields them off , he keeps watch and ward for his people, *Psal 121.4. He that keeps Israel, shall neither slumber nor sleep.* The eye of providence is ever awake , and God gives his Angels charge over us, *Psal. 91.11. A beleever hath a guard of Angels for his life-guard.* There is an elegant expression to set this out , *He bare*

*\*Ex. 19.4 you as upon Eagles wings\**, an emblem of Gods providentiall care to his adopted. The Eagle fears no bird from above to hurt her young , only the arrow from beneath ; therefore she carries them upon her wings , that the Arrow must first hit her , before it can come at her young ones : Thus God carries his children upon the wings of providence;

providence ; and they are such that there is no clipping these wings, nor can any Arrow hurt them.

2. *Spiritual evil*, Psalm. 91.

10. *There shall no evil befall thee:* God doth not say, No afflictions shall befall us, but no *evil*.

*Question.* But sometimes evil in this sense befalls the godly ; *viç. sin*, they spot their garments. *Quest*

*Answer* 1. But that evill shall *Answer* 1. not be *mortal*. As quick-silver is in it selfe dangerous, but by oyntments it is so tempered, that it is killed ; so sinne is in it self deadly, but being tempered with repentance, and mixed with the sacred ointment of Christs blood, the venomous damning nature of it is taken away.

2. Though sin it selfe be evil, yet to believers God will bring good out of that evil ; he will humble them, & every trip shall make them the more watchful. Poison is in it self

evil, but the wise Physician can turn it to a sovereign medicine

2. In *Provision*. Hath God adopted us for children, and will he not provide for us? *Behold the fowls of the aire, &c.* \* *Doth a man feed his bird,* and will he not feed his child? *Consider the lilies of the field.* \* *Doth God cloath the lilies,* and will he not cloath his lambs? The Lord *careth for us.* 1 Pet. 5. 7. As long as his heart is full of love, so long his head will be full of care.

## §.5.

Shewing,

*The signes of adoption.*

*Quest.*

*Quest.* But how shall I know that I am adopted?

*Ans.*

*Ans.* If thou hast in thee a *child-like heart*, which is,

I.

1. A *tender heart*, 2 Chr. 34. 27. *Because thy heart was tender.* The heart that was before a *flinty*, is now become a *fleshy heart*. The heart is fear-  
ful

ful of sin; the least haire makes the eye weep, so the least sin makes the heart smite. *Dauids* heart smote him when he cut off the *lap of King Saul's garment*; what would it have done if he had cut off his *head*? A tender heart is like *melting wax* to God, he may set what seale he will upon it. A tender heart is like *adamant* to the threatenings of men; in this sense, the more tender the heart is, the more hard.

2. A childe-like heart is a *praying heart*. The Spirit of adoption is a Spirit of supplication: *Ye have received the Spirit of adoption, whereby ye cry, Abba, Father* \*. While the childe is in the womb, it cannot crie. <sup>Rom. 8, 15.</sup> While men lie in the womb of their natural estate, they cannot pray, so as to be heard; but when they are born again of the Spirit by the seed of the Word, then they crie, *Abba, Father*. Prayer is nothing else but the souls breathing it selfe into the bosome

bosome of its Father. Prayer is a sweet and familiar intercourse with God; He comes down to us upon the wings of his Spirit, and we go up to him upon the wings of prayer. It is reported in the life of *Luther*, that when he prayed, it was with so much reverence, as if he were praying to God; \* and with so much boldnesse, as if he had been speaking to his friend. This prayer must have constancy & instancy, *περσκαρ τη̃ς̃*, *Rom. 12. 12. continuing constant*, The heart must boile over. Prayer is compared to *groanes unutterable\**, it alludes to a woman that is in pangs: we should be in pangs when we are travelling for mercy: such prayer commands God himself\*.

\**Tantâ re-  
verentiâ  
ut si Deo,  
& tantâ  
fiduciâ ut  
si amico.*

*Theodor in  
vit. luth. p.  
142.*

\**Rom. 8.  
26.*

\**1c. 45. 11.*

3.

3. A childe-like heart is a *loyall* heart; it is moulded into obedience, it answers to Gods call, as the echo to the voice; 'tis like the flower that opens and shuts with the Sun; so it opens to God, and shuts to tentati-  
on

on : This is the language of a filial spirit; it is written in the *volume* of my heart, *I delight to do thy will, O my God.*

4. A childe-like heart is a zealous heart. 'Tis *impatient of Gods dishonour*. *Moses* was cool in his own cause, but hot in Gods. When the people of *Israel* had wrought folly in the golden calfe, he breaks the Tables. As we shall answer for *idle words*, so for sinful silence. It is dangerous in this sense to be possessed with a *dumb devil*. *David* saith, the Zeale of Gods house had \* eaten \* *him up*. \* *Pf. 69. 9.* Many Christians, whose zeal once had almost eaten them up, now they have eaten up their zeal. Let men talk of *bitternesse*; for my part, I can never beleieve that he hath the heart of a childe in him, that can be patient when Gods glory suffers. Can an ingenuous childe endure to heare his father reproached? Though we should be silent  
under

Plal. 39. 3. under Gods *displeasure*, yet not under his *dishonour*. When there is a fire of zeal kindled in the heart, it will break forth at the lips. Zeale tempered with holinesse, this *white* and *sanguine* is the best complexion of the soul. Of all others, let Ministers be impatient when Gods glory is eclipsed and impeached. Zeale will make them take injuries done to God, as done to themselves. It is reported of *Chrysostome*, that he reproved any sinne against God, as if he himself had received a personal wrong, \* Let not Ministers be either shaken with fear, or seduced with flattery; they are Gods ensign-bearers, his warriours \*, and therefore must *discharge* against sin, God never made Ministers to be as false glasses, to make bad faces look fair. For want of this fire of zeale, they are in danger of another fire, even the *burning lake*, Rev. 21. 8. into which the *fearful* shall be cast.

ὡς αὐτὸ  
ἡ δίκη-  
μὲν με-  
τα πατ-  
ρὸς ἀ-  
γαπῶν.

2 Tim. 2

## CHAP.



CH AP. IV.

*Shewing that things to come are  
a Believers.*

**A**ND so I slide into the second part of the Text, τα μέλλοντα, *Things to come* are yours : here is portion enough ! It is a great comfort that when things present are taken away, yet things to come are ours. Me thinks, the very naming this word, *Things to come*, should make the spirits of a Christian revive. It is a sweet word; our happinesse is in reversion, the best is behind, all is not yet come that is promised. Truly if we had nothing but what we have here, we were miserable (4); <sup>41 Cor. 13.</sup> here are disgraces, martyrdomes; we must taste some of that Gall and Vineger <sup>9.</sup>

Vineger which Jesus Christ drank upon the Crosse : but, O Christian, be of good chear, there is something *to come* : The best part of your portion is yet unpaid. *All things to come are yours.* God deals with us, as a Merchant, that shews the worst piece of cloath first. We meet sometimes with course usage in the world, that piece which is of the finest spinning, is kept till we come at heaven. It is true, God doth *chequer* his work in this life, white and black ; he gives us something to sweeten our pilgrimage here, the Prelibations and tastes of his love ; these are the earnest and *first-fruits*, but what is this to that which is to come ? *Now we are the sonnes of God, 1 John 3. 2. But it doth not yet appear what we shall be :* expect that God should keep his best wine till last ; *Things to come are yours.*

CHAP. VI.

The first Prerogative ; To Come.

**B**Ut what are those things that are to come? *Quest.*

*Ans.* There are twelve things yet to come, the which I call twelve Prerogatives Royal, where-with the Beleever shall be invested. The first is set down in the Text which I will begin with. 1. *\* Death is yours.* 1. Death in Scripture is called an Enemy, 1 Cor. 15. 26. Yet here it is put in a Christians Inventory, *Death is yours.* 'Tis an enemy to the mortal part, but a friend to the spiritual. It is one of our best friends next to Christ; Death is a part of the joincture. When *Moses* saw his rod turned into a serpent, it did at the first

first affright him, and he fled from it; but when God bade him take hold of it, he found by the miraculous effects, which it wrought, it did him and the people of *Israel* much good; so death at the first sight is like the rod turned into a serpent, it affrights; but when by Faith we take hold of it, then we find much benefit and comfort in it. As *Moses* rod divided the waters, and made a passage for *Israel* into *Canaan* \*; So death divides the Waters of Tribulation, and makes a passage for us into the *land of promise*. Death is called the King of Terroures \*, but it can do a childe of God no hurt; This snake may hisse, and wind about the body, but the sting is pull'd out \*; the Bee by stinging loseth its sting. While death did sting Christ upon the Crosse, it hath quite lost its sting to a Believer: it can hurt the soule no more then *David* did King *Saul*, when he cut off the lap of his garment

\* Ex. 19. 16

\* Job. 18.  
14.\* 1 Cor. 15.  
55.

garment. Death to a Believer, is but like the Arresting of a man for a Debt, after the Debt is paid; Death, as Gods Sergeant at Armes may Arrest us; and carry us before Gods justice, but Christ will shew our discharge; the Debt-book is crossed in his blood.

*Quest.* How is death ours?

*Answ.* Two ways.

1. It is the Out-let to Sin.)

2. It is the In-let to happinesse.)

1. Death to a Beleever, is an Out-let to sin: we are in this life under a *sinful necessity*; even the best Saint; *There is not a just man upon earth, that doth good and sinneth not.* \* Evil thoughts are continually arising out of our hearts, as sparks out of a Furnace. Sin keeps house with us whether we will or no; the best Saint alive is troubled with *Inimities*; though he forsakes his sinnes; yet his sinnes will not forsake him. 1. Sin doth *indispose* to good; *How*

Eccles. 7.

20.

to performe that which is good I find not, Rom. 7. ver. 18. When we would pray, the heart is as a Voyal out of tune : When we would weep,

2. we are as clouds without rain. 2. Sin doth irritate to evil; *The flesh lusts against the Spirit* \*. There needs no wind of Tentation, we have Tide strong enough in our hearts, to carry us to Hell. Consider sin under this three-fold notion.

φ I.  
σωμα τῆς  
σαρκὸς  
\* Ro. 7. 24.

I. Sin is a *body of death*\*, and that not impertinently. First, It is a *body*, for its weight. The body is an heavy and weighty substance: so is sin a *body*, it weighs us down. When we should pray, the weights of Sin are tied to our feet that we cannot ascend. *Anselm* seeing a little Boy playing with a Bird, he let her flie up, and presently pulls the Bird down again by a string: So, saith he, it is with me, as with this Bird; when I would flie up to heaven upon the wings of meditation, I find

a string tied to my leg; I am over-  
 powered with corruption; but  
 Death pulſ off theſe weights of  
 ſin, and lets the Soul free. Second-  
 ly, Sin is *a body of death*, for its an-  
 noyance. It was a cruel torment  
 that one\* uſed, he tied a dead man  
 to a living, that the dead man might  
 annoy and infeſt the living. Thus it  
 is with a child of God, he hath two  
 men within him, Fleſh and Spirit,  
 Grace and Corruption; here is the  
 dead man tied to the living; a proud  
 ſinful heart is worſe to a child of  
 God, then the ſmell of a dead Corps.  
 Indeed to a natural man ſinne is not  
 offenſive; for being *dead in ſinne*, he  
 is not ſenſible: but where there is a  
 vital principle, there is no greater  
 annoyance then the body of Death:  
 Inſomuch that the pious ſoul oft  
 cries out, as *David*, *Wo is me, that I*  
*dwel in Meſek, and ſojourn in the tents*  
*of Kedar*\*. — So ſaith he, *Wo is me,*  
 that I am conſtrained to abide with

\* Mezeſti-  
 as.

\* Pl. 130. 5.

fin ! How long shall I be troubled with inmates ? How long shall I offend that God whom I love ? When shall I leave these tents of *Kedar* ?

2.

2. Sinne is a *Tyrant* , it carries in it the nature of a *Law* ; the Apostle <sup>\* Rom. 7. 24.</sup> calls it the *law in his members* \* .

<sup>\* Verse 15</sup> There is the *law* of Pride , the *law* of Unbelief ; it hath a kind of jurisdiction , as *Cæsar* over the Senate. *What I hate that do I* \* : The Apostle was for the present like a man carried down the streame, & was not able to beare up against it. Whence are our carnal fears ? whence our passions ? whence is it that a child of God doth that which he allows not ? yea, sometimes against knowledg ? The reason is, he is captived under sin ; but be of good chear , where grace makes a *Combat* , death shall make a *Conquest*.

3.

3. Sin is a *leprous spot*. It makes every thing we touch uncleane :

We



We read, when the Leprosie did spread in the walls of the house, the Priests commanded them to take away the stones in the wall, in which the Plague was, and take other stones, and put in the place of those stones, and take other mortar, *Levit. 14. 42.* \* *Lev. 14. 42.*

But when the Plague spread again in the wall, then he must break down the house with the stones and timber thereof, *Ver 45.* \* Thus in *Verse 45.* every man naturally, there is a fretting leprosie of sinne, pride, unbelief, impenitency, &c. These are leprous spots: now in *conversion*, here God doth, as it were, take away the old stones and timber, and put new in the room; he makes a change in the heart of a sinner \*; but still the leprosie of sinne spreads; then at last, *\* Ezek. 36. 26.* death comes and pulls down the stones and timber of the house, and the soule is quite freed from the leprosie. Sinne is a defiling thing, it makes us red with guilt, and black

\* *Quanta* with filth\* ; 'Tis compared to a  
*facetas vi-* *menstruous cloth*\* ; we need carry  
*tiosa men-* it no higher. \* *Pliny* tells us that the  
*is.*  
 Tull. Trees with touching of it would be-  
 \* *Is. 30. 22.* come barren ; and *Hierom* saith,  
 \* *Ejus tactu* there was nothing in the Law more  
*sterilefcunt* uncleane , then the menstruous  
*fruges. ejus* cloth\* ; this is sin. Sin drawes  
*gustu in* the Devils picture in a man; malice,  
*rabiem ad* is the Devils eye; oppression, is his  
*iguntur* hand ; hypocrisie, is his cloven foot;  
*canes.* but behold, death will give us our  
 \* *Plin.* discharge, death is the last and best  
 \* *Nihil in* Physician\*, which cures all diseases;  
*lege men-* the aking head, and the unbelieving  
*struato im-* heart. Sin was the Mid-wife that  
*mundius.* brought Death into the World, and  
 Hier. Death shall be the Grave to bury  
 \* *Ultimus* Sinne: O the Priviledge of a Be-  
*morborum* leever ! he is not taken away *in his*  
*medicus* *sinnes* ; but he is taken away *from his*  
*mors.* *sinnes*. The *Persians* had a certain  
 day in the yeare, which they called  
*vitiorum interitum*, wherein they  
 used to kill all Serpents and vene-  
 mous

mous creatures \*† Such a day as that <sup>\* Briffon.</sup>  
will the day of death be to a man in <sup>de reg. persi</sup>  
Christ. + This day the old Serpent <sup>lib. 2.</sup>  
dies in a Beleever, that hath so often  
stung him with his temptations: this  
day the finnes of the godly, these  
venemous creatures shall all be de-  
stroyed; † they shall never be proud  
more; they shall never grieve the Spi-  
rit of God more; the *Death* of the  
*body* shall quite destroy the *Body* of  
*death*.

2. Death to a Believer, is an In- 2  
let to happinesse: \* *Sampson* found an \* *Phil. 1. 21*  
honey-comb in the Lions carcase;  
so may a childe of God suck much  
sweetnesse from death. Death is the  
gate of life; death puls off our rags,  
and gives us change of rayment: all  
the hurt it doth us, is to put us into <sup>*Nemo ante*</sup>  
a better condition. + Death is called <sup>*funera*</sup>  
in Scripture a *sleep*, 1 *Thes. 4. 14.* <sup>*lix.*</sup>  
*Those that sleep in Jesus*: as after <sup>*Solon.*</sup>  
sleep the spirits are exhilarated and  
refreshed: so after Death, the times

*of refreshing come from the presence of the Lord.* — Death is yours. Death is a beleevers ferryman, to ferry him over to the *land of rest*; it opens the portal into Heaven, (as *Tertullian* speakes) : — The day of a Christian's death, is the birth-day of his heavenly life; it is his Ascension-day to glory; it is his marriage-day with Jesus Christ. — After his Funerall begins his Marriage; Well then might *Solomon* say, *Better is the day of a mans death, then the day of his birth*\*. Death is the spiritual man's preferment, why then should he fear it? ¶ Death I confesse, hath a grimme visage to an impenitent sinner, so it is ghastly to look upon; it is a pursuivant to carry him to hell: but to such as are in Christ, *Death is yours*: It is a part of the Jointure. ¶ Death is like the *Pillar of cloud*\*. it hath a dark-side to a sinner; but it hath a light-side to a believer: Deaths pale face looks red-  
dy

\* Eccl. 7.

1.

\* Ex 14. 19

dy, when the *blood of sprinkling* is upon it; in short, Faith gives us a propriety in Heaven, Death gives us a possession; Feare not your privilege; the thoughts of death should be delightful. *Jacob*, when he saw the Chariots, his spirits revived: Death is a Waggon or Chariot, to carry us to our Fathers house. What were the Martyrs flames but a fiery Chariot to carry them up to Heaven? How should we long for Death? This world is but a Desert we live in; Shall we not be willing to leave it for Paradise? We say, *It is good to be here*, we affect an earthly eternity: but grace must curb nature. Think of the priviledges of Death. The planets have a proper motion, and a violent; by their proper motion they are carried from the West to the East; but by a violent motion they are over-ruled by the *Primum Mobile*, and are carried from the East to the West: So, though naturally  
we

we desire to live here, as we are made up of flesh; yet grace should be as the *primum mobile*, or master-wheel, that swayes our will, and carries us in a violent motion, making us long for death. — Saint Paul desired to be dissolved; and 2 Cor.

5.2. *In this we groan earnestly, desiring to be cloathed upon with our house which is from heaven: we would put off the earthly cloaths of our body, and put on the bright robe of immortality* \*; *we groane,* *σευαζομεν.*

\* *Ab hoc corpore fuga & claspio pro summo munere desideratur.*  
Aug. to. 1.

'Tis a Metaphor taken from a mother, who being pregnant, groanes and cries out for delivery. *Austine* longed to die, that he might see that head which was once crowned with thornes. — We pray, *Thy Kingdome come*: and when God is leading us into his Kingdome, shall we be afraid to go? The times we live in should, me thinks, make us long for death, we live in dying times, we may heare as it were Gods passing-Bell, ringing

ringing over these Nations. *Fælix Nepotianus, qui hæc non videt*, as *Hierome* said in his time; *Nepotian* is an happy man, that doth not see the evils which befall us: they are well that are out of the storm, and are gotten already to the haven.

*Quest.* But who shall have this priviledge? *Answ.* death is certain: but there are only two sorts of Persons, to whom we may say, *Death is yours.* 'Tis your preferment.

1. Such as *die dayly*: We are not borne Angels; die we must? Therefore we had need carry alwayes a deaths-head about us. The Basilisk if it see a man first, it kills him; but if he see it first, it doth him no hurt: The Basilisk death, if it sees us first, before we see it, 'tis dangerous: but if we see it first by meditating upon it, it doth us no hurt, study death, often *walk among the tombs.* It is the thoughts of death before-hand, that—

I.

that must do us good. In a dark night, one Torch carried before a man, is worth many Torches carried after him : one serious thought of death *before-hand*, one teare shed for sinne, before death is worth a thousand shed after, when it is too late. 'Tis good to make Death our *familiar*, and in this sense to be *in Deaths oft* \* : that if God should presently seal a lease of ejection, if he should send us a Letter of Summons this night to surrender, we might have nothing to do but to die.

\* 2 Cor.  
11. 33.

Alas, how do we adjourne the thoughts of death ! 'Tis almost death to think of it. There are some that are in the very threshold of the grave, who have one leg in the earth and another leg in hell : yet  
 \* Am. 5. 3. *put farre from them the evil day* .  
 I have read of one *Lysicrates*, who in his old age dyed his gray haire black, that he might seem young again. When we should be building



ing our *Tombes*, we are building our *Tabernacles*: die daily, lest you die eternally. The holy Patriarchs in purchasing for themselves a burying place, shewed us what thoughts they still had of Death. *Joseph of Arimathea* erected his Sepulchre in his Garden: we have many that set up the *Trophies* of their victories; others that set up their *Scutchions*, that they may blaze their honour: but how few that set up their Sepulchres? who erect in their hearts, the serious thoughts of death? Oh, remember when you are in your *gardens*, in places most delicious and fragrant, to keep a place for your Tomb-stone; die daily. There is no better way to bring sinne into a Consumption, then by oft-looking on the pale horse, and him that sits thereon\*. By thinking on death, we begin to repent of an evil life; and so we disarm death before it comes,

\* Rev. 6.8.

comes , and cut the lock where its strength lies.

2. 2. Such as are *in Heaven before they die*; death is yours. If we will needs be high-minded , let it be in setting our mind upon heavenly things. Heaven must come down into us before we go up thither. A child of God breaths his faith in Heaven; his *thoughts* are there : *when I awake, I am still with thee* \* , Psal. 139. 17. *David* awaked in Heaven; his *Conversation* is there; *Philip*. 3. 20. *For our conversation is in Heaven*. The beleever often ascends Mount *Tabor* , and takes a prospect of glory. O that we had this celestial frame of heart ! When *Zaccheus* was in the croud , he was too low to see Christ; therefore he climbed up into the *Sycamore-tree* \* : When we are in a croud of worldly businesse , we cannot see Christ: Climb up into the tree by divine contemplation : If thou wouldest

\* Tanto  
dulcius  
quanto  
sapius.

\* Luk. 19. 4

gee

get Christ into thy heart, let heaven be in thy eye : *Set your affections upon things above* \*, Coloi.3.2. <sup>\* τα άνω  
φρονειτε</sup>  
There needs no exhortation to set our hearts upon things below. How is the curse of the Serpent upon most men ? *Vpon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life* \*. Those that feed \* Gen.3.14  
onely upon dust, *Golden dust*, will be unwilling to return to dust : Death will be terrible.

The tribes of Reuben and Gad desired Moses that they might stay on this side *Jordan*, and have their portion there ; it being a place convenient for their Cattel\* : It seems \* Numb.  
they minded their Cattel more then 32.41,  
their passage into the holy Land : so many Christians, if they may have but a little grazing here in the world ; in their Shops, and in their Farms, they are content to live on this side the River, and mind not their passage into the Land of Promise :

mise : you that are in heaven before you die, *Death is yours.*

\*Ayl. G. An earthly Saint is a contradiction. The Greek word for Saint<sup>t</sup> signifies a man refined and separated from the earth : if an Astronomer, in stead of observing the Planets, and the motions of the Heavens, should take a reed in his hand, and fall a measuring of the earth, would not this be couhted a solecisme? and is it not as great a solecisme in Religion, when men that pretend to have Christ and heaven in their eye, yet *mind earthly things?* Phil. 3. 19. Our souls, me thinks should be like to a ship, which is made little and narrow downwards, but more wide and broad upwards : So our affections should be very narrow downwards to the earth, but wide and large upwards towards heavenly things. Thus we see death is a priviledge to believers; death is yours. the heire while he is under age, is capable

capable of the land he is borne to : but he hath not the use or the benefit of it, till he comes of age ; be as old as you will , you are never of age till you die : Death brings *us* of age , and then the possession comes into our hands.

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CHAP. VII.

*The second Prerogative Royal  
of a Believer.*

NOW I proceed to the second Prerogative, which is yet to come : what holy David saith of Sion , *Glorious things are spoken of thee , O thou City of God*, Psal. 87 3. I may apply to these blessed things in reversion.

2. The second Prerogative royal of a Christian , is, he shall be carried up by the *Angels*. In this  
H life ,

life; a believer is carryed by the *Saints*; they lift him upon the wings of their prayers, and when they can carry him no longer, after death the *Angels* take him, and carry him up: Wicked men who are of the Devils *life-guard*, when they die, they shall have a *black-guard* of Angels to carry them: Thou who art an old sinner (that hast an hoary head, but thy heart is as young in sinne as ever) I may say to thee as Christ said in another sense, to *Peter*: *When thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not* \*. So I say, Thou old sinner, the time is shortly coming, when thou shalt stretch forth thy hands on thy death-bed, and another shall binde thee, & carry thee whither thou wouldest not; thou shalt be carried by a *black-guard*: but a believer shall be carried by the Angels into heaven: *The begger died, and was carried by the Angels*

\* Joh. 21.  
8.

*Angels into Abrahams bosome\**. *A-<sup>1</sup> Luk. 16.*  
*brahams bosome* is a figurative<sup>22.</sup>  
speech, representing the seat of the  
Blessed: thither was he carried by  
the Angels: Poor *Lazarus*, when  
he was upon earth, he had no friends,  
but *dogs* to come at him; when he  
was dead, he had a convey of An-  
gels. After our fall, the Angels (as  
well as God) fell out with us, and  
became our enemies; hence we  
reade that the Angels (set out by  
the Cherubims) stood with a fla-  
ming sword, to keep our first Pa-  
rents out of Paradise, *Gen* 3. 24. but  
being at peace with God, we are at  
peace with the Angels: Therefore  
the Angell comes with an Olive-  
branch of Peace in his mouth, and  
proclaimes with triumph, the newes  
of Christs incarnation, *Luk*. 2. 11.  
*For unto you is borne, in the City of*  
*David, a Saviour which is Christ the*  
*Lord*: the Angels blesse God for  
mans Redemption, *Ver. 13.* *And*

suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory be to God in the highest. The Angels love mankind (especially where there is the *new-man*) and are ready to do all friendly offices for us. As in our life-time, they are our supporters, Psal 91.11. *He shall give his Angels Charge to keep thee*: So after death they are our Porters: *Lazarus* was carried up by the Angels. The Angels are called *αγγελοι* and *δυνατα*, *ministring Spirits*\*; they are willing to minister for the good of the Saints: Hence some observe, it is said, *Lazarus* was carried, *ὑποστυν ἀγγελων*, by the *Angels*, in the plural, not by one Angel: as if the Angels had been ambitious to carry *Lazarus*, and every one strived which should have a part: wicked men do not strive more, who shall have a part in the death of the godly, then the Angels do, who shall beare

\* Heb. 1.

14.



apart in their ascension. O in what pomp and triumph did *Lazarus's* soule now ride ! never was *Dives* so honoured in his life , as *Lazarus* was at his death. For a King to help to carry the Hearse of one of his Subjects, were an high honour; but a believer shall have a guard of Angels to conduct him. *Amasis* King of *Egypt*, that he might set forth his magnificence , would have his Chariot drawn with foure Princes , which he had conquered in the War: but what was all this to the Chariot in which *Lazarus*, and the soul of every believer shall be drawn at their death ; they shall be carried by the Angels of God.

## CHAP. VIII.

*The third Prerogative Royal of  
a Believer.*

**T**He next great Prerogative is, The Believer shall *be with Christ in glory*, Phil. 1.23. I desire *ἀναλυσαι*, to be dissolved, or *loosen anchor*, and to be with Christ. This is a priviledge of the first magnitude: surely, we can be no losers by *being with Christ*. A graft or scion, though it be taken out of the tree, it doth not perish, but is set into a better stock: thus it is with a Christian, while he is here, (even after Conversion) there is much of the wilde Olive still in him; now when this scion, by death is cut off, he doth not perish, but is set into a more noble and generous stock, he is with Christ, which is *farre bet-*

\*Phil. 1.23 *ter*: \* And well might the Apostle say,

say, *'its farre better.* Is not a state of perfection, better then a state of imperfection? our graces are our best jewels, but they are imperfect; and do not give out their full lustre; grace is but in its infancy, and minority here, it will not be of full growth, till we are with Christ. The best Christian is like a child put out to nurse. Here it is but *gratia initi-*  
*ans* (as *Bernard* speaks, ) we have but some imperfect buddings of grace; when we are with Christ, our graces shall be fully ripe and blowne; in this life we are said to receive but *primitias Spiritus*, the *first-fruits of the Spirit.* \* We must not expect a full crop, till we are  
 with Christ. Grace while we are here, is mingled with corruption. 'Tis like gold in the oar, or as the pillar of cloud, it hath its dark side, as well as its light; our faith is mingled with unbelief; our humility is stain'd with pride: the flame of grace

\* Rom. 8.  
 23.

is not so pure , but it hath some smoaky vapours. Our life of grace is said to be *hid* \* ; 'tis hid indeed under much corruption \* , as the Sun is hid under a cloud , as the corne is hid under chaff , or as a pearle may be hid in the mire. Though grace cannot be *lost* , yet it may be *hid*. *David* so clouded his graces by sinne , that others could hardly see the cloth of Gold under the filthy garments \*. Is it not *farre* better to be with Christ ? our graces then shall shine forth in their perfection. This is a glorious priviledge, *we shall* be with Christ.

'Tis a blessed thing to be with Christ while we are here. *I am ever with thee* \* . What is it the pious soul desires in this life ? is it not to have the sweet presence of Christ ? he cares for nothing but what hath *aliquid Christi* \* , something of Christ in it : he loves duties, only as they are ma-  
nu-

\* Col. 3. 3.

\* O *superi*  
*quantum*  
*sublimia*  
*pectora ce-*  
*ca noctis*  
*habent !*

\* Zach. 3. 3.

\* Ps. 73. 23.

Bucer.

nuductions to Christ: why is prayer so sweet, but because the soul hath private conference with Christ? Why is the Word precious, but because it is a means to convey Christ? he comes down to us upon the wings of the Spirit; and we go up to him upon the wings of Faith: An Ordinance without Christ, is but feeding upon the dish instead of the meat. Why doth the wife love the Letter, but because it brings newes of her husband? Here we enjoy Christ *by letters*, and that is sweet; but what will it be to enjoy his presence in glory? Here is that which may amaze us, we shall *be with Christ*; Christ is all that is desirable; nay, he is more then we can desire. A man that is thirsty, he desires onely a little water to quench his thirst; but bring him to the Sea, and here is more then he can desire. In Christ, there is not onely

a fulnesse of sufficiency, but a fulnesse of redundancy; it overflows all the banks: a Christian that is most sublimated by faith, hath neither an head to devise, nor an heart to desire all that which is in Christ; onely when we come to heaven, God will enlarge the vessel of our desire, and will fill us as Christ did the Water-pots with Wine,\* *up to the brim.*

\* Joh. 2. 7.

Now this priviledge of being with Christ, hath six priviledges growing out of it.

## SECT. I.

*The first priviledge of being with Christ.*

\* Job. 19.  
26.

I. **V**ision, Job 19. ver. 26. *In my flesh shall I see God* \*; the sight of Jesus Christ will be the most sublime and ravishing object to a glorified Saint. When Christ

Christ was upon earth, his beauty was hid. *He hath no forme or comeliness* \* : the light of the divine nature was hid in the dark lanthorne of the humane : it was hid under reproaches, sufferings; yet even at that time, there was enough beauty in Christ to delight the heart of God.

*My elect in whom my soul delighteth* \* : \* Isa. 53. 2.

his vaile was then upon his face, but what will it be when the vaile shall be taken off, and he shall appeare all in his embroydery? *In him dwells the fulnesse of the God-head bodily*;

Col. 2. 9. an expression which we shall better understand when we are in heaven. Such glittering beames shall sparkle forth from Christ at that day as will infinitely amaze and ravish the eyes of the beholders. Imagine what a blessed sight it will be to see Christ wearing the robe of our humane nature, & to see that nature sitting in glory above the Angels; *Ipsa Deus sufficit ad premium*: 'Tis hea-

ven Bern.

ven enough to see Christ. *Whom*  
 \* Pl. 73. 25 *have I in heaven but thee* \* ? \* There  
 \* Ibi sunt  
 Angeli & are, saith Musculus, Angels and Arch-  
 Arch-an- angels: I but they do not make hea-  
 geli. ven: Christ is the most sparkling Di-  
 amond in the ring of glory. There-  
 fore the Apostle doth not say, *I de-*  
*sire to be dissolved, and to be* εν τῷ ἑσχατῷ  
 \* εν τῷ οὐρανῷ  
 Xριστῷ *in heaven*, but to be σων, Χριστῷ  
 Xριστῷ *with Christ*: because his presence is  
 εν τῷ οὐρανῷ  
 ρος. *the heaven of heaven* \*.

If Jesus Christ be so beautiful  
 here in his *Ordinances*, viz. Word,  
 Prayer, Sacraments, (they are the  
*beauties of holiness*) If there be so  
 much excellency in Christ, when  
 we see him by the eye of faith;  
 through the prospective glass of the  
 promise: O what will it be, when  
 we shall see him *face to face*! When  
 Christ was transfigured on the  
 Mount, he was full of glory, *Mat.*  
*17. 2. His rayment was white as the*  
*light.* If his *transfiguration* was  
 so glorious, what will his *inaugura-*  
*tion*



tion be ? What a glorious time will it be, when, as it was said of *Merdecai* \*, we shall see him in the presence of his Father, *arrayed in royal apparell, and with a great crown of gold upon his head !* Oh look often upon him with a beleeving eye, whom you shall shortly see with a glorified eye. \*ER. 8.15

That which will adde to the Saints *vision*, and make it truly beatifical, is, that (through Christ) the dread and terror of the divine Essence shall be taken away; Majesty shall appear in God, to preserve reverence; but withal, Majesty cloathed with beauty, and tempered with sweetnesse, to excite love and joy in the Saints. Through the face of Christ as through a bright Mirrour, or Cryстал, the glory of God; his wisdome, holinesse, mercy shall be sweetly transparent. We shall see God as a friend; not as guilty *Adam* did, *who was afraid and hid himself;*

\* Gen. 3. 10 *himself*<sup>†</sup>; but as Queen *Esther* look-  
ed upon King *Abashuerus* holding  
\* Est. 5. 2. forth the *Golden scepter*<sup>\*</sup>. We shall  
have the smiles of Gods face, and  
the *kisses of his lips*. O what a blef-  
sed sight of God will this be! sure-  
ly it will not be formidable, but  
comfortable, and to set off this visi-  
on the more, the Saints shall alwayes  
be beholding *the Kings face*; while  
they live here in the world Gods  
eye is never off from them, and in  
heaven their eye shall be never off  
from God; they shall be ever look-  
ing on that *blessed object*; and the  
more they behold the shining lustre  
of his glory, the more they shall be  
ravished both with desire, and de-  
light. God must make us able to  
beare the sight of all this. We  
are no more able to beare a sight of  
glory then a sight of wrath<sup>\*</sup>, but  
we shall be qualified, and made  
fit to receive those penetrating  
beames.

\* *sensibile  
forte de-  
struit sen-  
sum.*

Sect.

SEC T. II.

*The second Priviledge of being with Christ.*

**T**He next priviledge is *Union*; our being with Christ is not only *local*, but *conjugal*: We shall so behold him as to be made one with him. What nearer then union? what sweeter? Union is the spring of joy, the ground of priviledge; by vertue of this blessed union with Christ, all those rare beauties wherewith the humane nature of the Lord Jesus is bespangled, shall be ours. Let us compare two Scriptures, *Job. 17. 24. Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my glory.* That is, the glory of the humane nature; but that is not all, *Ver. 22. The glory that thou hast given me, I have given them.*  
Christ

Christ hath not his glory onely for himself, but for us : we shall shine by his beames : \* Here Christ puts his graces upon his Spouse, and in heaven he will put his glory upon her. No wonder then the Kings daughter is *all glorious within,* and *her cloathing of wrought gold.* \*  
 How glorious will the Spouse be, when she hath Christ's jewels upon her? Judge not of the Saints by what they are, but by what they shall be : *It doth not yet appear what we shall be,* 1 Joh. 3. 1. Why, what shall we be? *We shall be like him.* The Spouse of Christ shall not only be made one with Christ, but she shall be made *like Christ*; in other marriages, the Spouse changeth her *condition*, but here she changeth her *complexion* : not that the Saints in glory shall receive of Christ's Essence. They shall have as much glory, as the humane nature is capable of ; but though  
 Christ

1  
 \* *Nontantum aderit gloria, sed incrit.*  
 Bernard.

\* Ps. 45. 13

Christ conveys his image , yet not his Essence. The Sun shining upon a glasse , leaves a print of its beauty there ; and it is hard to distinguish between the glass and the sun-beam : but the glass is not the beam , the sun conveys only its *likenesse* , not its *Essence*.

SECT. III.

*The third priviledge of being with Christ.*

THE next priviledge, is, Nobility : which consists in three Things. 1. Every Saint shall be a King : There are some who aspiring after earthly greatnesse , talk of a *temporal Reign here* : then surely , the Church of God should not be *militant* upon earth , but *triumphant*. But, behold the honour of the Saints, they shall be all Kings ! (though I say not in this life ) all

I      Christs

Christ's Subjects are Kings: therefore you read of, 1. *Their Royal robe* \*. 2. *Their Throne*. When *Cesar* returned from conquering his enemies, there were granted to him foure triumphs in token of honour, and there was set for him a chaire of ivory in the Senate, and a throne in the Theatre: Thus when the Saints shall return from their victories over sinne, they shall have a *chaire of state* set them more rich then ivory or pearle, and a *Throne* of glory, *Rev. 3.21. To him that overcomes, I will give him to sit upon my Fathers throne*. Perhaps here he had but a poor thatched house, but there a *Throne*. 3. *Their Crown*. In this world the Saints wear a *crown of thornes*, but there a crown of glory: and this crown hath two properties.

1. ( 1. It is *Incorruptible*, 1 Pet. 5.4. it *fades not away*; it doth not wither: but after millionsof years is as bright and

and flourishing as at the first dayes wearing; eternity is a flower of the Saints crown.

2. It is unmixed, it hath *no cares* 2.  
woven into it: Kings crowns are so weighty in regard of the cares \* *Non ita corona circundat caput, sicut animam sollicitudo.* and sorrows appendant, \* that often they make their head ake. Cyrus the *Persian* King was wont to say, Did men but know the cares which he sustained under an Imperial crown, he thought no man would stoop to take it up. The Crown Royal, though it may be made of pure gold, yet it is *mixt mettall*: but the Saints Crown in glory, is without mixture: it is not mingled with care of keeping, or feare of losing: oh then, let us be willing to suffer for Christ; if we beare the crosse we shall weare the Crown.

A second Part of the Saints honour is, they shall sit with Jesus Christ, when he judgeth the world: 2.

*Know ye not that the Saints shall judge the world*\*: The Saints shall sit with Christ in Judicature, as the Justices of Peace with the Judge: the Saints are Christs Assessors; they shall be with him upon the Bench, applauding his righteous sentence. O, what a glorious tribunal will that be! here the world judgeth the Saints, but there the Saints shall judge the world.

3. 3. They shall sit nearer the Throne than the Angels: the Angels are noble and sublime Spirits, but by virtue of our marriage-union, Christ having taken our flesh, & the knot being tied between the Divine & Humane Nature in the Virgins womb, we shall be ennobled with greater honour than the Angels: the Angels are Christs *friends*, but not his *spouse*. This honour have *all his Saints* \*. As the Saints robes in glory shall be brighter than the Angels, (theirs being only the *righteousnesse of crea-*

\* Eph. 5.  
32.



creatures, but these having upon them the *Righteousnesse of God*\*) \* Jer. 2.6. So their dignity shall be greater. O infinite ! here we are prisoners at bar, but their favourites at Court : the Saints shall sit down in glory above the Angels.

- SECT. IV.

*The fourth priviledge of being with Christ.*

**T**he next priviledge is Joy : This joy of the Saints, proceeds from Union; when our union with Christ is perfect, then our joy shall be full, *Rev. 21.4.* And God shall wipe away all teares, and there shall be no more sorrow.

I. There shall be no weeping. Jesus Christ hath provided a handkerchiefe to wipe off the tears of the Saints. Here the Spouse is in Sable, it being a time of absence

I.

\* Mat. 9. 15 *sence from her husband \** : But in heaven Christ will take away the Spoules mourning ; he will pull off all her black , and bloody apparel , and will cloath her in white robes , *Rev. 7. 13. White*, as it is an Embleme of the Saints purity , so it is a type of their joy ; heaven should not be heaven , if there were weeping there ; hell indeed is called a place of weeping ; they that would not shed a tear for their sinnes , while they lived , shall have weeping enough ; but we never read of weeping in heaven. Christ will *take down our harps from the Willowes* ; there he will call for his Heralds and trumpeters : the Angels , those blessed Quiristers , shall sing the divine anthems of praise , and the Saints shall joyne in that heavenly Consort. If it were possible , that any teares could be shed , when we are with Christ , they should be the  
tears

tears of joy , as sometimes we have seen a man weep for excessive joy ; Christ will turn all our water there into wine.

2. There *shall be no sorrow* ; one smile from Christs face will make us forget all our afflictions : sorrow is a cloud gathered in the heart upon the apprehension of some evil : and weeping is the cloud of griefe dropping into raine : but in heaven the Sun of righteousness shall shine so bright, that there shall not be the least interposiſion of any cloud ; there shall be no sorrow there , nor any thing to breed it : there shall be *no ſin* to humble ; heaven is ſuch a pure ſoile, that the Viper of ſin will not breed there ; There ſhall be no *Enemy* to moleſt . When *Iſrael* had conquered *Canaan* , yet they could not get rid of all the *Canaanites* , they would live among them ; But the *Canaanites* would dwell in that land\* : But when we are

2.

\* *Judg. 1.*  
27.

with Christ , we shall never be troubled with *Canaanites* more. *In that day* ( I may allude to that of the Prophet ) *there shall be no more the Canaanite dwell in the house of the Lord* \*. God will keep the hea-

\* *Zac. 4. 2.*

*Nullus ibi  
hostium  
metus. Bar.*

venly Paradise with a flaming Sword, that none shall come neere to hurt : *Upon all that glory shall be*

\* *Isa. 4. 5.*

*a defence* \*. There shall be nothing to breed sorrow in heaven. There are two things that usually raise the clouds of sorrow , and both shall be removed when we are with Christ.

1. *The frownes of great men*: how ambitious are men of the Princes smile ? but alas , that quickly sets in a cloud , and then their comforts are in the wain , they are sad ! but when we are with Christ , we shall have a perpetual smile from God: the Saints shall never be out of favour, Jesus Christ is the great favourite at Court ; and as long as God smiles

smiles upon Christ, so long he will smile upon the Saints, they having on Christs beauty; and being part of Christ.

2. *The losse of deare friends* : a friend imparts secrets ; friendship is the *marriage of affections*, it makes two become one spirit. *David* and *Jonathan* took sweet counsel together, their heart was knit in one : now here is the grief, when this precious knot must be untied: but be of good chear, if thy friend belong to the election, after thou hast parted with thy finnes, thou shalt meet with him and never part. If thy friend be wicked, though he were thy friend on earth, thou wilt cease to be his friend in heaven. The pious wife shall not complain she hath lost her husband, nor the religious Parent, that he hath lost his childe; all relations are infinitely made up in Christ, as the whole constellation in the Sunne, that great  
Lamp

Lamp of heaven. When a man comes to the sea, he doth not complaine that he wants his Cisterne of water: Though thou didst suck some comfort from thy relations; yet when thou comest to the Ocean, and art with Christ, thou shalt never complaine, that thou hast left thy cistern behind: There will be nothing to breed sorrow in heaven; there shall be joy, & nothing but joy: Heaven is set out by that phrase, *Enter thou into the joy of thy Lord*\*. Here joy enters into us, there we enter into joy: the joyes we have here, are *ἐσθλὰ*, those are *ἐπαρρησια*. These are *from heaven*, those are *in heaven*: the joyes that we shall have with Christ, are without measure, and without mixture *In thy presence is fulness of joy*\*.

\* Mat. 25.  
21.

\* Ps. 16. 11

I. . I. *The heart shall be filled.* Nothing but Christ can replenish the heart with joy: the understanding will, affections, are such a *triangle*,  
that

that none can fill but the *Trinity*. As Christs beauty shall amaze the eye, so his love shall ravish the heart of a glorified Saint; must it not needs be joy to be with Christ? what joy when a Christian shall see the great gulfe shot between heaven and hell? What joy when Christ shall take a believer into the Wine-celler? and *kiss him with the kisses of his lips*? What joy when the match shall be at once made up, and solemnized between Christ and the soul? these are the more noble and generous delights.

2. *All the senses shall be filled with joy; and, at once;* The eye shall be filled; What joy to see that Orient brightness in the face of Christ? there you may see the Lilly and the Rose mixed, *white and ruddy*, Cant. 5.10. The *Eare* shall be filled; What joy to the Spouse to hear Christs voice? The voice of God was dreadful to *Adam*, after he had listened

2.

listened to the Serpents voice : *I heard thy voice in the garden, and was afraid*, Gen. 3. 10. But how sweet will the Bridegrooms voice be ? What joy to hear him say, *My Love, my Dove, my undefiled*? What joy to hear the musick of Angels, even the heavenly host praising God ? If the eloquence of *Origen*, the golden mouth of *Chrysostome* did so affect and charme the eares of their auditors, O then what will it be to heare the glorious tongues of Saints and Angels, as so many divine Trumpets sounding forth the excellencies of God, and singing Hallelujahs to the Lamb? \* The smell shall be filled; What joy to smell that fragrancy and perfume that comes from Christ? *All his garments smell of mirrhe, aloes, and Cassia*. The sweet breath of his Spirit blowing upon the soal, shall give forth its sent, as the wine of *Lebanon*. The taste shall be filled; \* Christ will

\* *Ibi angelorum Chori concinnunt*  
Aug.

\* *Inebriantur ab ubertate domus Dei.*



will bring his Spouse into the banquetting house, and she shall be inebriated with his love; O what joy to be drinking in this heavenly nectar? This is the *water of life*: This is the *wine on the lees* well refined. The *touch* shall be filled; the Saints shall be ever in the embraces of Christ\*; Behold my hands and my feet; handle me, and see me, Luk. 24. 39. That will be our work in heaven; we shall be ever handling the Lord of life: Thus all the senses shall be filled. Yet though there be a fulnesse of joy, there shall be no surfeit\*; the soule shall not be so full, but it shall desire: nor shall it so desire, but it shall be full: That which prevents a surfeit in heaven, is that there shall be every moment new and fresh delights springing forth from God into the glorified soul: Well might the Apostle say, to be with Christ is farre better. Great is the joy that faith breeds.

\* *Latabitur sponsa in oculis & amplexibus sponsi, latabitur gratulanda.*  
Aug.

\* *Ibi nec fames, nec fastidium.*  
Bern.

Whom

*Whom not seeing yet believing, ye re-  
joyce with joy unspeakable and full of  
glory* \*. If the joy of Faith be such;  
 \* 1 Pet. 1. 8. what will the joy of fruition be?  
 There is joy when we *fall into temp-  
tations*, Jam. 1. 2. If Christs suffer-  
 ings are full of joy, what then are  
 his embraces? If the dew of *Herman*  
 hill be so sweet, the first-fruits of  
 Christs love; what will the full crop  
 be? In short, there will be nothing  
 in heaven but what shall adde infi-  
 nitely to the joy of the Saints. The  
 very torments of the damned shall  
 create matter of joy and triumph.  
 I may allude to that of the *Psalmist*,  
*The righteous shall rejoyce when he*  
 \* Pl. 58 9. *sees the vengeance* \*; the elect shall  
 rejoyce upon a double account to  
 see Gods justice magnificently ex-  
 alted, and to see themselves mira-  
 culously delivered. There shall be  
 no unpleasant object represented;  
 (nothing but joy. Such will that joy  
 be, when we are with Christ, that

as it is not possible, so neither is it fit for a man to speak, 2 Cor. 12. 4. We read that Joseph gave his brethren money and provision for the way; But the full sacks were kept till they came at their fathers house; God gives us something by the way; some of the *hidden manna*: some taste of his heavenly joy in this life, but the full sacks of corne are kept for heaven. O what joy to be with Christ? surely if there were such joy and triumph at Solomons coronation, *That all the earth rang* \* 1 King. 1. *with the sound of it* \*; What joy 40. will be on the Saints coronation-day, when they shall be eternally united to Jesus Christ? This shall enhance the joy of heaven; *It is for ever*. This word *ever*, is a sweet word, it rolles as honey under the tongue, *καὶ ὡς μέλι* And so shall we ever be with the Lord, 1 Thes. 4. 17. As the fire of hell is unquenchable, so the joy of heaven, the lamp of

of glory will be ever burning, never wasting. If this joy should after some time have a period ; it would much abate the comfort; But thousands of yeares stand only for *ciphers* in eternity, and signifie nothing. If we could by our Arithmetick reckon up more millions of ages then there have been minutes since the Creation ; after all this time (which were a short eternity ) the joy of the Saints shall be as farre from ending , as it was at the beginning.

## S E C T. V.

*The fifth priviledge of being with Christ.*

\* *Felix  
transitus  
labore ad  
requiem, a  
peregrina-  
tione ad  
patriam  
Bern.*

I proceed to the next priviledge, which is *Rest*\* A Christian in this life is like *Quick-silver* , which hath a principle of motion in it self ; but not of rest : We are never quiet,

et. but as the Ball upon the Racket  
or the ship upon the waves. As  
long as we have sinne, this is like the  
quick-silver: A child of God is full  
of motion and disquiet; *I have no  
rest in my bones by reason of my sinne,*  
Psal. 38. 3. While there are wicked  
men in the world, never look for  
rest. If a man be poor, he is thrust  
away by the rich: if he be rich, he  
is envied by the poor; sometimes  
losses disquiet, sometimes law-suits  
vex; 'Tis onely the prisoner lives  
in such a Tenement as he may be  
sure none wil go about to take from  
him: The Saints in this life are in a  
pilgrim-condition: the Apostles  
had *no certain dwelling place*, 1 Cor.  
4. 11. We are here in a perpetual  
hurry, in a constant fluctuation: our  
life is like the Tyde, sometimes *eb-*  
*bing*, sometimes *flowing*: here is no  
rest: And the reason is, because we  
are out of centre; every thing is  
in motion till it comes at the cen-

K

tre;

tre; Christ is the centre of the soul : the Needle of the compasse trembles, till it turnes to the North-pole. *Noahs Dove* found no rest for the sole of her foot, till she came at the Ark: This Ark was a Type of Christ; when we come to heaven, the *Kingdome that cannot be shaken* \*, we shall have rest, *Heb 4.9. There remains therefore a rest for the people of God.* Heaven in Scripture is compared to a granary, *Mat. 3. 12.* \* an emblem of rest. Wheat, while it stands on the ground, is shaken to and fro with the wind, but when it is laid up in the granary it is at rest : the Elect are spiritual wheat, who while they are in the field of this world are never quiet, the wind of persecution shakes this wheat, and every one that passeth by will be plucking these *sacred eares of corne*, but when the wheat is in the heavenly *Garner* it is at rest, *There remains a rest, &c.* Not but that there shall be motion  
in

\* Heb. 12.  
28.

\* Mat 3. 12

in heaven (for Spirits cannot be idle) but it shall be without lassitude and wearinesse. It shall be a labour full of ease, a motion full of rest. When a Believer is in heaven, he hath his *Quietus est*. The lower Region is windy and tempestuous; when we are once gotten into the upper Region of glory, there are no winds or noxious vapours, but a serene calmness; this it is to be *σὺν, Χρῆστῳ*, with Christ.

## SECT. VI.

*The sixth priviledge of being with Christ.*

**T**He last is *Security*. 'Tis possible a man may have a few minutes of rest; but he is not *secure*, he knowes not how soon Eclipses and changes may come: he is still in fear, \* and feare makes a man a servant, *Antisthen.*

(saith the Philosopher) though he know it not. *There is torment in fear*, 1 John 4. 18. He that hath great possessions, thinks thus; But how soon may I fall from this Pinnacle of honour? how soon may the plunderer come? Nay, a beleever that hath *durable riches*, yet is still pendulous and doubting concerning his condition.

1. He sometimes questions whether he be in the state of grace or no: and thus he thinks with himself; herhaps I believe; perhaps I do not believe: I have something that glisters, perhaps it is but a counterfeit chain of Pearle; my Faith is Presumption, my Love to Christ is but self-love; and when the Spirit of God hath wrought the heart to some sound perswasion, he is soon shaken again; as a ship that lies at anchor, though it be safe, yet it is shaken and tossed upon the water: and these feares leave impres-



impressions of sadnesse upon the heart.

2. But secondly, he feares, that though he be in the state of Grace, yet he may fall into some scandalous sinne, and so grieve the Spirit of God, sadden the hearts of the righteous, wound his own conscience, harden sinners, discourage new beginners, put a song into the mouth of the prophane, and at last God hide his face in a cloud. A child of God after a sad declension, having by his sin put black spots in the face of Religion, though I deny not, but he hath a title to the Promise; yet he may be in such a condition, that he cannot for the present apply any Promise, he may go weeping to his grave.

These sad fears like black vapours, are still arising out of a gracious heart; but when once a believer is with Christ, there is full security of heart; he is not only out of

danger, but out of feare. Take it thus, a man that is upon the top of a Mast, he may sit safe for the present, but not *secure*. Perhaps the Pirates may shoot at the ship, and take it; perhaps the windes may arise suddenly, and the ship may be cast away in the storm; but a man that is upon a rock, he stands impregnable: his heart is secure. A Christian in this life is like a man upon the top of a Mast, sometimes the Pirates come abroad, *viz.* cruel persecutors, and they shoot at his ship, and oft, though the passenger (*the precious soul*) escapes, yet they sink the ship; sometimes the winds of temptation blow, *those northern windes*; and now the Christian questions whether God love him, or whether his name be enrolled in the book of life; and though being in Christ, there is no danger, yet his heart doth hesitate and tremble: but when he is with Christ, off from the top of the Mast,  
and

and is planted upon the rock, his heart is fully secure; and you shall hear him say thus, **Now** I am sure, I have shot the gulf, I am now *passed from death to life*, and none shall pluck me out of my Saviours armes.

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CHAP. IX.

*The fourth Prerogative Royal.*

**L**ET the Lucianists and Epicures place their happinesse in this life; a believers is in reverſion; the golden world is yet to come. I paſſe to the next Prerogative, which is:

4. The bleſſed *inheritance*, Col. 1.12, *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* This world is but a *Tenement*,

K 4

which

\* *Colo n m*  
*datur h/*  
*per bo*

Rev. 21.

Vers. 21.

\* 1 Cor.  
 15. 28.

Rev. 21, 25

which we may be soon turned out of; heaven is an *inheritance*, and a glorious one. Heaven hath no Hyperbole\*: if the skirts and Suburbs of the Palace, *viZ.* the *Stars* and *Planets* be so glorious, that our eyes cannot behold the dazzling lustre of them; What glory then is there in the Chamber of presence? What is the *Sanctum Sanctorum*? Of this blessed place, we have a figurative description, *Revel. 21.* *John* was carried away in the Spirit, and had a Vision of heaven, *Ver. 2.* That it was the *Hierusalem* above, is cleare, if we consult with *Ver. 22.* *And I saw no Temple therein:* while we dwell upon earth, there is need of a Temple, we shall not be above Ordinances till we are above sinne: but in heaven, God will be instead of a Temple, *He shall be all in all\**. And *Ver. 25.* *There shall be no night there:* No City is to be found, not the most glorious Metropolis under heaven, where  
 it

it is allwayes day: for though some Regions which lie immediately under the Pole, have light for several moneths together; yet when the Sunne with-drawes from the Horizon, they have as long a night as before they had a day: but, saith the Text, *There shall be no night there.* In hell it is all night, but in heaven the day will be *ever lengthening*. Now this blessed Inheritance, or Kingdome which the Saints shall possesse, hath seven Properties, or rather Priviledges, worth our serious thoughts.

1. *Sublimenesse*. It is set out by a great and high mountaine, *Revel. 21. ver. 10.* It is placed above the Aëry and Starry heaven, saith *Musculus*; it is the *Empyrean* Heaven, which Saint *Paul* calls the third Heaven\*. For the *situation* of it, it is far above all heavens, where Christ himselfe is \*. This is *Sedes beatorum*, the Royall Palace, where the Saints

\* 2. Cor. 12.  
2.

Eph. 4. 10.

Saints shall dwell. The men of this world are high in *power*, and in *pride*; but if they could build their Nests among the Stars, the elect shall shortly be above them; they shall take their flight as high as Christ: here is a preferment worth looking after.

2. *Magnificence*. It is set out by *pearles* and *precious stones*, the richest jewels\*. If the streets are of gold, what is the furniture and hangings? what is the Cabinet of Jewels? I wonder not, that *the violent take it by force*, Mat. 11. 12. I rather wonder others are no more violent: What are all the rarities of the world to this) the Coasts of Pearle, the Islands of Spices, the Rocks of Diamonds? What a rich place must that needs be, where God will lay out all his cost? where wisdom doth contrive, and *Bounty* doth disburse?

*Fulgentius* beholding the pomp  
and

\* Rev. 21.  
19.

and splendor of the *Romane* Senate-house cried out, O how beautiful is the celestial *Hierusalem*, if the terrestrial Senate-house be so glorious! In this blessed inheritance there is nothing but glory; there is the *King* of glory<sup>\*</sup>; there are the *Vessels* of<sup>\* Pf. 24.7.</sup> glory<sup>\*</sup>; there are the *Thrones* of<sup>\* Ro 9.23.</sup> glory<sup>\*</sup>; there is the *Weight* of<sup>\* Mat. 19.</sup> glory<sup>\*</sup>; there are the *Crownes* of<sup>\* 2 Cor. 4.</sup> glory<sup>\*</sup>; there is the *Kingdome* of<sup>\* 17.</sup> glory<sup>\*</sup>; there is the *Brightnesse* of<sup>\* Rev. 4.4.</sup> glory<sup>\*</sup>; This is a purchase worth<sup>\* 1 Thes. 2.12.</sup> getting. What will men adventure for a Kingdome? The worst come to the worst; 'tis but venturing our *blood*, we need not venture our *conscience*.

3. *Purity*. Heaven is set forth under the Metaphor of *pure gold*, and *transparent glasse*, Revel. 21.21. The Apostle calls it an *inheritance undefiled*<sup>\*</sup>. Heaven is a pure place.<sup>\* 1 Pet. 1.4.</sup> It is compared to the *Saphyr*, Rev. 21.19. The *Saphyr* is a precious stone,!

\* *Ceruleo*  
*colore. Plin*

stone, of a bright skie colour\*, and it hath a vertue in it, saith *Pliny*, to preserve chastnesse and purity. Thus Heaven is represented by the *Saphyr*; it is a place, where onely the refined sublimated spirits do enter. And Heaven is compared to the *Emerald*, ver. 19. which (as Writers say) hath a precious vertue to expell poison. Heaven is such a pure soile, that as no *fever of lust*, so no *venome of malice*, shall be there; with the *Emerald* it will expell poison. There shall not enter into it any thing *that defileth*, *Revel. 21. vers. 27.* It is a Kingdome wherein dwells *righteousnesse*, 2 Pet 3. 13. In this lower Region of the world, there is little *righteousnesse*; *They set up wickedness by a law*, *Psal. 94. 20.* and the wicked devours his neighbour, *which is more righteous then he*, *Hab. 1. 13. Homo homini lupus.* The just man is oppressed because he is just. One saith, There is more justice to be found in hell,

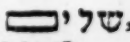


hell, then here among them: for in hell no innocent person is oppressed; but here *righteousnesse* is the thing that is persecuted\* . A man can hardly tread two steps, but either into sin, or into suffering. In this world, the sinner need not feare any punitive vindictive act of justice; rather he that repoves sinne may feare. Holinesse is the *white* that the devil shoots at. But heaven is a kingdome, wherein dwells righteousness: there is the Judge of the world; *who puts on righteousness, as a Brest-plate*\* : *who loves righteousness*\* .

\* Mat. 5. 10

\* Isa 59. 17

\* Pf. 11. 7.

4. *Peaceableness* The word  *Peace* comprehends all blessings. Peace is the glory of a Kingdome: this *white Lilly* is the best flower of a Princes crowne. How happy was the raigne of *Numa Pompilius*, when the bees made their hives of the Souldiers helmets! but where shall we find an uninterrupted peace upon earth? either

either *divisions* at home, or *warres* abroad, the beating of the Drums, the roaring of the Canons, the sounding of the Trumpets. *Solomons* Kingdome was peaceable awhile, but how soon had he an alarm given him! 1 *King.* 11.4. *The Lord stirred up an adversary against him.* How soon do the clouds of blood, drop after a little Sun shine of peace! but the *inheritance to come* is peaceable; there is the *Prince of peace* \*, there the *Saints enter into peace* \*. The harp in ancient times was made the hieroglyphick of peace; in heaven there shall be *the voice of Harpers harping* \*. The *Saints* in this life wear *garments rolled in blood* \*; but in a state of glory, they are said to wear *white robes* \*, which shall not be stained with the blood of warre any more; in heaven *righteousnesse* and *peace* shall kisse each other \*.

\* Isa. 9.6.

\* Isa. 57.2.

\* Rev 14.2

\* Isa. 9.5.

\* Rev. 7.9.

\* P. 85 10

— Pax una triumphis

Innumeris melior. —

5. Ampli-

5. *Amplitude*, The inheritance is sufficiently spacious for all the Saints. The garner wide enough to receive all those infinite grains of wheat that shall be laid in it: *And he that talked with me had a golden reed to measure the City, &c. The City lieth four-square, and the length is as large as the breadth, and he measured the City with the reed twelve thousand furlongs* \*. Or, as I find <sup>\* Rev. 21. 15. 16.</sup> it in some Greek Copies \*. <sup>\* ἐν τῷ σταδίῳ</sup> *Twelve times twelve thousand furlongs.* Here <sup>ὡς δὲ δεκά</sup> is a finite put for an infinite; impos- <sup>χιλιάδων</sup> sible it is that any *Arithmetician* <sup>δὲ δεκά.</sup> should number these furlongs; It is a phrase only that darkly shadows out the amplitude and largeness of this celestial City; though there be innumerable company of Saints and Angels in heaven, yet there is infinitely enough room to receive them: *In my Father's house are many Mansions* \*. Some are of opinion <sup>\* Joh. 14. 2.</sup> that every believer shall have a particular

\*Mat. 19  
28.

ticular Mansion in glory. Every Saint shall have *his* Kingdome, saith *Fansenius*. We know our Saviour told his Apostles that they should sit upon twelve thrones\*. Certainly the Saints shall not be straitned for roome. The continent of glory is wide enough for the most vast sublime spirits to expatiate in.

6. *Light*; It is called an inheritance *in light*\*; *κλίμας ἐν τῷ φωτί*. If every star were a Sun it could never shadow out the bright lustre of this celestial Paradise. Light is a glorious creature; *πᾶς κόσμος ὁφείλει*; what were all the world without light but a dark prison? What beauty is there in the Sun when it is masqued with a cloud? *Lumen actuat colores*, saith the Logician: Light doth actuate the colours, and make every flower appear in its fresh beauty. Heaven is a *diaphanum* or bright body, all over embroydered with light; not like the *Cælum stellatum*, or starry heaven,

heaven, here and there bespangled with starrs, but other parts of it like checquor-work interwoven with darknesse. Here Christ as a continual Sun shall give light to the whole heaven. *The Lamb shall be the light thereof\**; indeed all other light, in comparison of this, is but like the twilight, or rather the midnight. Here alone are the shining rayes of beauty, which every glorified eye shall be inabled both to behold and to possesse; and this light shall have no night to eclipse, or extinguish it; when once the Sun of righteousness hath risen upon the soul, it shall never set any more. This is an high Gradation of the glory of heaven, it is an inheritance in light. When the Scripture would set forth the blessednesse of God himselfe, it makes it consist in this, *He dwelleth in light\**. Rev. 21 23

<sup>1</sup> Tim. 6.  
16.

7. *Permanency.* It is an inheritance

L

in-

\* 1 Pet. 14. *incorruptible*\*. It runs parallel with eternity: Eternity is a circle, that hath neither beginning nor end; a Sea that hath neither bottome nor banks. This is the *glory* of the celestial Paradise; it abides for ever\*.

\* *ἐκ ἐξ ἑ*  
*ἐλθῶν* \* *ἐκ*  
*οὐδὲ πέρους*  
 Chrysost.

*The world passeth away*, 1 Joh. 2. 17. Every thing is *passing*: 'Tis good to look upon the world, as the Heathens did upon pleasure; they looked upon the back-parts of pleasure, and saw it going away from them, and leaving a sting. The world is passing away, but Heaven never passeth; therefore surpasseth. Evil things (as paine and misery) length of time makes them worse, but Good things (as joy and pleasure) length of time makes them better. Heavens *Eminency* is its *Permanency*. Things are prized and valued by the time we have in them, lands, or houses in fee-simple which are to a man and his heirs for ever, are esteemed far better then leases which soon

soon expire : The Saints do not  
lease heaven; it is not their Land-  
lords house, but their Fathers house:  
And this house never falls to decay,  
it is a mansion-house, *Joh. 14. 2.*  
There is nothing excellent, (saith  
*Nazianzene*) that is not *perpetual*; *Greg. Naz.*  
The comforts of the world are fluid  
and uncertain like a fading garland;  
therefore they are shadowed out by  
the *Tabernacle*, which was transient,  
but Heaven is set out by the *Temple*,  
which was fixed and permanent: It  
was made of strong materials, built  
with stone, covered with Cedar, o-  
ver-laid with gold. Eternity is the  
highest link of the Saints happinesse;  
the soule of the believer shall be ever  
bathing it selfe in the pure and plea-  
sant fountaine of glory. As there  
is no *intermission* in the joyes of hea-  
ven, so no *expiration*. When once  
God hath set his Plants in the cele-  
stial Paradise, he will never pluck  
them up any more; he will never  
L 2                      trans-

transplant them: never will Christ lose any member of his body: you may sooner separate light from the Sunne, then a glorified Saint from Jesus Christ, O eternity, eternity! what a Spring will that be, that shall have no Autumne! what a day, that shall have no Night? Me thinks, I see the morning-Star appear, it is break of day already.

And this inheritance of glory *fades not away*, 1 Pet. i. 4. Had it  
 1 Pet. i. 4. not been enough for the Apostle to have said, It is an inheritance *incorruptible*? Nay, but he addes, *It fadeth not away*. There is a sacred climax in this; the meaning is, heaven doth not lose its glosse or vernancy. A Rose may continue in its *being*, when it doth not retaine its *beauty*. The substance of it may be preserved, when the colour and savour is lost: but such is the glory of this inheritance, that it cannot be made so much as to wither, but like  
 the



the flower we call *Semper-vivens*, it keeps fresh to eternity. Concerning the glory of this blessed inheritance, let me *super-adde* these foure things.

1. The glory of heaven is ponderous and weighty; It is called, *A weight of glory*\*, 2 Cor. 4. 17. God must make us able to beare it. This weight of glory should make sufferings light: This weight should make us throw away the weights of sinne out of our hands, though they be golden weights: who would for the indulging of a lust, forfeit so glorious an inheritance? Lay the whole World in scales with it, it is *lighter then vanity*.

\* *Immensa gloria calcabatur.*

2. It is infinitely satisfying; There is no *vacuity*, or *indigency*, This can be said properly of nothing but heaven. You that Court the world for honour, and preferment, remember, the creature saith concerning satisfaction, *It is not in me*. Heaven on-

ly is commensurate to the vast desires of the soule. Here the Christian cries out in a divine extasie, I have enough my Saviour, I have enough. *Thou shalt make them drink of the Rivers of thy pleasures\**, not drops, but rivers, and these onely can quench the thirst. It shall be every day festivall in Heaven; there is no want at a feast. There shall be excellency shining in its perfection\*. The world is but a Jaile, the body is the Fetter with which the soule is bound; if there be any thing in a Jaile to delight, what is the Palace and the Throne, what is Heaven? If we meet with any comfort in Mount *Horeb*, what is in Mount *Sion*? All the world is like a Landskip, you may see Orchards and Gardens curiously drawn in the Landskip, but you cannot enter into them; you may enter into this heavenly Paradise, 2 Pet. 1. ver. 11. For so an enterance shall be made abundantly

\* Id perfe-  
Hum cui  
nihil addi  
potest. Lact  
lib. 1. cap. 3

dantly into the everlasting King-  
dome, &c. Here is soul-satisfacti-  
on.

3. Though an innumerable  
company of Saints and Angels have  
a part in this inheritance, there is  
never the lesse for thee: Here is a  
*propriety* in a *community*; another  
mans beholding the Sunne doth not  
make me to have the lesser light.  
Thus will it be in glory. Usually  
here, all the land goes to the Heire,  
the younger are put off with small  
portions: In Heaven, all the Saints  
are Heires; the *youngest Beleever* is  
an heire, and God hath land enough  
to give to all his heires All the An-  
gels and Arch-angels have their por-  
tion paid out, yet a Believer shall  
have never the lesse \* Is not Christ  
the heire of all things? *Heb. 1. vers.*  
2. and the Saints co-heires? *Rom. 8.*  
*vers. 17.* They share with Christ in  
the same glory. 'Tis true, one vessel  
may hold more then another, but e-

\* *Herc i-  
tas illa non  
minuitur  
copia pos-  
sessorum,  
non fit au-  
gustior nu-  
mero coha-  
redum.*  
*Aug.*  
*in Psal. 49.*

very vessel shall be full.

4. The soules of the Elect shall enter upon possession immediately after death, *2 Corinth. 5. vers. 8.*

*We are willing rather to be absent from the body, and to be present with the Lord.* There are some that say, the soules of the Elect sleep in their bodies, but the Apostle here confutes it; for if the soule be absent from the body, how can it sleep in the body? There is an immediate transition and passage from death to glory, *The soule returnes to God that gave it\*.*

\* Eccl. 12  
7.

Christ's Resurrection was before his Ascension; but the Saints Ascension is before their Resurrection. The body may be compared to the bubble in the water, the soule to the winde that fills it; you see the bubble riseth higher and higher, at last it breakes into the open aire; so the body is but like a bubble\*, which riseth from infancy to youth, from youth to age, higher and higher;

\* Jam 4:14

er; at last this bubble breakes, and dissolves into dust, and the spirit ascends into the open aire: it returnes unto GOD that gave it.

Be of good comfort, we shall not stay long for our inheritance; it is but winking, and we shall see God. O the glory of this Paradise! when we are turned out of all, let us think of this inheritance which is to come, faith it self is not able to reach it \* ; <sup>\* Premium</sup> it is more then we can hope for, <sup>quod fide</sup> I may say of this celestial Paradise, <sup>non attin-</sup> as once the children of Dan said of <sup>gitur.</sup> *Laiſh*, Judg. 18.9,10. *We have seen the land, and behold, it is very good; a place where there is no want of any thing.* Faith being sent out as a spie to search the land of Promise, returns this answer, *There is no want of any thing.* There can be no want, where Christ is, who is *all in all*\*, <sup>\* Eph. 3 11</sup> Ephes. 3. 11. *In Heaven*, there is health without sicknesse, plenty with-

without famine, riches, without poverty, life without death. \* *There is unspotted chastity, unstained honour, unparallel'd beauty : There is the Tree of Life, in the midst of Paradise; There is the river that waters the garden; there is the Vine flourishing, and the Pomegranates budding, Cant. 6. 11. There is the banquetting-house, where are all those delicacies and rarities, where with God himselfe is delighted : while we are sitting at that Table, Christ's Spiknard will send forth its smell, Cant. 1. 12. There is the bed of love, there are the curtaines of Solomon, there are the Mountaines of Spices, and the streames from Lebanon, There are the Cherubims, not to*

\* *Consideremus quallis sit illa Gloria, quanta latitia, quae sollemnitas, quod tripudium civium superorum, qui assidui dominatori laudem perferunt, depromunt canticum novum, canticum laetitiae, quia in conspectu clari lumine mirabili affectu celesti jubilatione, spiritali modulatione; quando adveniam in civitatem illam de qua dictum est platea tua Hierusalem sternuntur auro mundo! O civitas sancta civitas speciosa, de longinquo te saluta, ad te clamo, desidero videre te, & requiescere in te, sed non sinor carne retentus; muri tui lapis unus, custos tuus ipse Deus, cives tui semper laeti, semper enim gratulantur in visione Dei; non est in te corruptela, nec defectus, nec senectus, in te pax perennis, Gloria sollemnis. Aug. Tom. 3.*

keep

keep us out, but to welcome us into Paradise ; *There* shall the Saints be adorned, as a Bride with Pearles of glory ; *There* will God give us abundantly, above all that we are able to ask or think , Eph.3.20. Is not here enough ? what cannot an ambitious spirit ask ? *Hamans* aspiring heart could have asked not only the Kings royal Robe and the ring from his hand , but the Crown from his head too ; a man can ask a century of Kingdomes, a million of worlds: But in heaven God will give us more then we can ask. Nay, more then we can think. An high expression! what cannot we think? we can think , what if all the dust of the earth were turned to silver, what if every stone were a wedge of gold, what if every flower were a ruby , every pile of grasse a Pearle, every sand in the Sea a diamond ; yet, what were all this to the *New Ferusalem which is above* : It is as impossible for any man in his

his deepest thoughts to comprehend glory. As it is *to mete the heaven with a span*\*, or draine the great Ocean. O incomparable place! me thinks our souls should be big with longing for this blessed inheritance! all this that I have told you of heaven, may make you say as *Monica*, *Austins* mother, *Quid hic facio?* What do I do here? why is my soul any longer held in the earthen fetter of this life? *Cleombrotus* having read *Plato's* piece of the immortality of the soul, \* being ravished with desire of those golden delights in the other world, killed himself: though we must not break prison till God open it, yet how should we long for a jayle-delivery! how should we be enflamed with desire to taste of those rare, and sweet delicacies, which are above at Gods right hand! O what madnesse is it for men to spin out their time, and tire out their strength in the things of this world! which

\* Isa. 40. 12.

\* *Leſto Platonis Phædone de immortalitate anime, ſe præcipitem dedidit de muro Tull primo Tuſcul. queſt.*



which is to imitate *Dionysius*, who busi'd himself in catching flies. Surely, were we *carried away in the Spirit*, I meane, elevated by the power of Faith, to the contemplation of this royal and stately Palace of glory; I know not whether we should more wonder at the *lustre* of heaven, or at the *dulnesse* of such as *minde earthly things*\*. How is the world adored, \*Phil. 3. 19 which is but a Pageant or apparition! It is reported of *Cæsar*, that travelling on a time through a certaine City, as he passed along, he saw the women, for the most part, playing with Monkeys and Parrets: at which sight, he said, What? have they no children to play with? So I say, when I see men toying with these earthly and beggerly delights; What? are there not more glorious and sublime things to look after? That which our Saviour saith to the woman of *Samaria*, *If thou knewest the gift of God, and who it is that saith to thee,*

*thee, Give me to drink, thou wouldest have asked of him, and he would have*

*\* Joh. 4. 10. given thee living water \** ; the same may I say, Did men know these eternal Mansions, and what it were to be digging in these rich Mines of glory : would God give them a Vision of heaven a while, as he did *Peter*, who saw *heaven opened*, *Act. 10. 11.* how would they fall into a Trance, (being amazed and filled with joy !) and being a little recovered out of it, how importunately would they beg of God, that they might be adopted into this stately inheritance ! But what do I expatiate? these things are *unspeakable and full of glory.* Had I as many tongues as hairens on my head, I could never sufficiently set forth the beauty and resplendency of this inheritance. \* Such was the curious Art of *Apelles* in drawing of Pictures, that if another had taken up the Pen-sil to draw, he had spoiled all *Apelles* work

\* Si veri  
honoris  
culmen an-  
helatis, in  
illa superna  
angelorum  
curia as-  
cribi festi-  
nate Greg.  
hom. 15. in  
Luc. 8.

work. Such is the excellency of this celestial Paradise, that if the Angels should take up their Pensil, to delineate it in its colours, they would but staine and eclipse the glory of it: I have given you only the dark shadow in the Picture, and that but rudely and imperfectly. Such is the beauty and blisse of this inheritance, that as *Chrysostome* saith, if it were possible that all the sufferings of the Saints could be laid upon one man, it were not worth one houres being in heaven.

Some of the learned are of opinion, that we shall know our friends in heaven \*. Nor to me doth it seem improbable; for sure our knowledge *there* shall not be eclipsed, or diminished, but encreased. And that which *Anselme* doth assert, that we shall have a knowledge of the *Patriarchs*, and *Prophets*, and *Apostles*, all that were before us \*, and shall be after us, our predecessors and successors

\* *August*  
*Luther.*

\* *Ibi a singulis omnibus singuli cognoscentur.*

*Anselm.*

successors, to me seemes very rational; for society without acquaintance is not comfortable; and methinks the Scripture doth hint thus much; if *Peter* and *James*, having but a glimpse of glory (when our Lord was transfigured on the Mount) were able to know *Moses* and *Elias* whom they had never seen before: how much more shall we, being infinitely irradiated, and enlightened with *the Sun of righteousness*, know all the Saints, though we were never acquainted with them before? And this will be very comfortable. Certainly there shall be nothing wanting that may compleate the Saints happiness.

Now that this glorious inheritance is the Saints Prerogative, I shall evince by two Arguments.

Arg. 1.

It is so, 1. In respect of the many obligations that lie upon God for performing this; As, 1. In regard of his promise, Tit. 1. 2. *In hope of eternal*

*eternal life which God that cannot lie hath promised. Gods promise is better then any mans bond. 2. In regard of his oath. He who is truth hath sworne, Heb. 6. 17. 3. In regard of the price that is paid for it, Christs blood. Heaven is not only a promised possession, but a purchased possession, Eph. 1. 14. 4. In regard of Christs prayer for it: Father, I will that they also whom thou hast given me, be with me where I am* \*. Now God can deny Christ nothing, being the onely favourite. *I know thou alwayes hearest me, Joh. 11. 42. 5. In regard of Christs ascension. He is gon before to take possession of heaven for us. He is now making preparations against our coming, Joh. 14. 2. I go before to prepare a place for you. We reade that our Lord sent two of his Disciples before to make ready a large upper roome for the Passeeover, Mar. 14. 15. So Jesus Christ is gone before to make ready*

\* Joh. 17.  
24.

6. a large upper roome in heaven for the Saints. 6. In regard of the *anticipation* of the Spirit in the hearts of the godly, giving them an assurance of, and stirring up in them passionate desires after this glorious inheritance; hence it is, we read of the *earnest* of the Spirit, *2 Cor.* 1. 22. and the *first-fruits* of the Spirit, *Rom.* 8. 23. and the *seale* of the Spirit, *Eph.* 1. 13. God doth not *still* his children with rattles. Heaven is already begun in a beleever, so that the inheritance is certaine. You see how many obligations lie upon God, and to speak with reverence, it stands not onely upon Gods mercy, but upon his faithfulness to make all this good to us.

27. *Argument* (The second argument is in respect of the *union* which the Saints have with Jesus Christ. They are members of Christ, therefore they must have a part in this blessed inheritance; the members must be where the

the head is. Indeed, the *Arminians* tell us, that a justified person may fall finally from grace, and so his union with Christ may be dissolved, and the inheritance lost. But how absurd is this doctrine? *Is Christ divided?* can he lose a member of his body? then his body is not perfect; for how can that body be perfect which wants a limb? and if Christ may lose *one* member from his body, why not as well *all* by the same reason? and so he shall be a head without a body; but be assured, the union with Christ cannot be broken \*, *Joh. 17* 12. and so long the inheritance cannot be lost. What was said of Christ's natural body, is as true of his mystical: *A bone of it shall not be broken.* Look how every bone and limb of Christ's natural body was raised up out of the grave, and carried into heaven: so shall every member of his mystical body, joyn-

\* *Joh. 17.*  
21.

ed to him by the eternal Spirit, be carried up into glory. Feare not, O ye Saints, neither sinne nor Satan can dissolve your union with Christ, nor by consequence hinder you of that blessed place where your Head is.

*Quest.* *Quest.* Here it will be asked, *Who shall ascend into the hill of the Lords?* Psal. 24. 3. who shall be a Citizen of this new *Hierusalem*, which is above?

*Ans.* *Ans.* The new creature: this you reade of, 2 Cor 5 verse 17. This new creature doth *disponere ad cælum*, prepare us for the new *Hierusalem*. This is the divine and curious Artifice of the Holy Ghost in our hearts, *forming Christ in us*: the same Holy Ghost that overshadowed the Virgin *Mary*, and formed the Humane nature of Christ in her womb, doth work and produce this new creature. O thou blessed man and woman, in whom this new  
crea-



creature is formed ! I may say to thee as the Angel to *Mary*: *That which is conceived in thee is of the Holy Ghost*: Of all Gods creatures, the new creature is the best. Then let me ask, Art thou a new creature? Art thou a scion, cut off from the wilde Olive of nature, and ingrafted into a new stock, *the Tree of Life*? Hath God defaced, and dismantled the old man in thee? doth some limb drop off every day? Hast thou a new heart \*? <sup>Ez. k. 36. 16.</sup> Till then, thou art not fit for the new *heaven*: Art thou new all over? Hast thou a new eye to *discerne the things that differ*? Hast thou a new appetite? Doth the pulse of thy soule beat after Christ? It is only the new creature, which shall be heire of the new *Hierusalem*. When thou wert sailing to hell, ( for we have both winde and tyde to carry us thither ) hath the North and South-winde

awaked; Hath the gale of the Spirit blown upon thee, and turned thy course? Art thou now sailing to a new Port? Hath the seale of the Word stamped a new and heavenly print upon thee? then I am speaking all this while to thee, this blessed inheritance is entailed upon thee.

But if thou art an old sinner, expect that heaven should be kept as Paradise, with a *Flaming Sword*, that thou mayest not enter: Be assured, God will never put the new Wine of glory into an old musty bottle. Heaven is not like *Noah's Arke* that received *cleane beasts into it, and un-cleane*\*: nor like *Pharaohs Court* *Exo. 10. 6.* where the *vermin* came\*, this inheritance doth not receive all comers. It is only the wheat that goes into Christs garner; what hath the chaffe to do there? this inheritance is only for *them that are sanctified*, A&A. 20. 32. Is thy heart *consecrated ground*?

ground? We read ~~that~~ in the time of Ezra after the returne of the people from the captivity, some who were ambitious of the Priesthood, sought the writings of the Genealogies, but they were not found among the numbers of the Priests, therefore they were put by as polluted from the Priesthood\*: So whosoever they be that think to have a part in this blessed place, *if their names be not found*; that is, if they are not enroled among the new creatures they shall be put away as polluted from this inheritance.

\*Ezr. 2. 62

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CHAP. X.

*The fifth Prerogative Royal.*

**I** Pass on to the next thing to come, which is,

5. Our Knowledge shall be  
M 4 clear.

clear. Knowledge is a beautiful thing; such was *Adams* ambition to know more, that by tasting the Tree of Knowledge, he lost the Tree of life: In heaven our knowledge shall be clear. Religion is a continued riddle; many things we have now but in the notion; which then we shall see perfectly; now we know but in part.\*  
 \* 1 Cor. 13. 9. The best Christian hath a vaile upon his eye, as the *Jews* have upon their heart; hereafter the vaile shall be taken off. Here we see through a glasse darkly, *ἐν αἰνίγματι*, in a riddle, mystery, then, face to face; that is, clearly.

There are five Mysteries which God will clear up to us when we are in heaven.

- I. The great Mystery of the *Trinity*: this we know but in part. Unity in Trinity, and Trinity in Unity, where One makes Three, and Three make but One: This is bad

A-

Arithmetick, but good Divinity ; we have but dark conceptions of it : it is a Mystery so deep, that we may soon wade beyond our depth.

*Augustine* being to write his Books of the Trinity, was taught modesty by a child, who was lading the Sea into a little Spoon ; to whom *Augustine* said, that he labour'd in vain, for his little Spooone would not containe the Sea ; to whom the child answered, My little Spoon will sooner hold this vast Ocean, then your shallow brain can contain the depth of the Trinity.

*How little a portion is known of God?*

If *Job* asked the question, Who can understand the *Thunder* ? we

may much more ask, who can un-

*\*Job. 26.  
14.*

derstand the *Trinity* ? but in heaven we shall see *God as he is*\*, that is, \* *1 Joh. 3. 2.*  
perfectly.

*Quest.* But shall every Saint enjoy God so perfectly, that he shall have the same knowledge that God hath?

*Ans.*

\* Job. de  
combis  
compend.  
Theol. lib. 7  
cap. 26.

*Ans.* The infinite essence of God shall appear to the Saints *Tota*, but not *totaliter* \* ; we shall have a full knowledge of God, but not know him fully, yet we shall take in so much of God as our humane nature is capable of; it will be a bright and a glorious knowledge: here we know him but *ab effectu*, by his Power, Wisdom, Mercy: we see but his back-parts; there we shall see him *face to face*.

2.

\* Joh. I. 14.

2. The Mystery of the incarnation; \* Christ assuming our humane nature, and marrying it to the divine. Therefore call'd, *Dei Verbum*, *God man*. *אֱלֹהִים עִמָּנוּ* *God with us*. A Mystery which the Angels in heaven adore \*. God said, *The man is become as one of us*, Gen. 3. 22. but now we may say, God himself is become as one of us! it was not only *mirandum*, but *miraculum*. There was nothing within the sphere of natural causes to produce it. The incarnation

\* 1 Pet. I.  
12.

of nation of Christ is *catena aurea*, a  
golden chaine made up of several  
links of Miracles. For instance, that  
\* the Creatour of heaven should be-  
come a creature; that eternity should  
be born; that he whom the heaven  
of heavens cannot contain, should  
be enclosed in the womb; that he  
who thunders in the clouds, should  
crie in the cradle\*; that he who rules  
the starres, should suck the breasts;  
that he who upholds all things by  
the Word of his Power\*, should  
himself be upheld; that a *Virgin*  
should conceive, that Christ should  
be made of a woman, and of that wo-  
man which himself made; that the  
creature should give a being to the  
Creatour; that the Starre should  
give light to the Sunne; that the  
branch should beare the Vine; that  
the mother should be younger then  
the child she bare, and the child in  
the womb bigger then the mother;  
that he who is a *Spirit* should be  
made

\* *Creator  
celi crea-  
tus sub cœ-  
lo.*

\* *Qui to-  
nit ruat in  
celis, cla-  
mat in cu-  
nabulis.*

\* *Heb. 1. 7.*

made *flesh*; that Christ should be without father and without mother, yet have both; without mother in the God-head, without father in the Man-hood; that Christ being incarnate should have two natures (the divine and humane) and yet but one Person; that the divine nature should not be infused into the humane, nor the humane mixed with the divine, yet assumed into the Person of the Sonne of God; the humane nature not God, yet one with God. Here is, I say, a chaine of Miracles.

I acknowledge the mercy of the incarnation was great, we having now both *affinity* and *consanguinity* with Jesus Christ; Christs *incarnation* is the Saints *inauguration*.

The *love* of Christ in the incarnation was great; for herein he did set a *patterne* without a *parallel*; in cloathing himself with our *flesh* which



which is but *walking ashes*, he hath sowed as it were sackcloth to cloth of Gold, the *humanity* to the *Deity*. But though the incarnation be so rich a blessing, yet it is hard to say which is greater, the *Mercy* or the *Mystery* \*. It is a sacred depth, how <sup>\* 1 Tim 3: 16.</sup> doth it transcend reason, and even puzzle faith! *We know but in part*, we see this only *in a glass darkly*; but in heaven our knowledge shall be cleared up, we shall fully understand this divine riddle.

3.

3. The *Mystery of Scripture*: The hard knots of Scripture shall be untied, and dark Prophecies fulfilled. There is a sacred depth in Scripture which we must adore: some places of Scripture are hard in the sense, others dark in the phrase, and cannot well be translated in regard of ambiguity; one Hebrew word having such various and sometimes contrary significations, that it is very difficult to know which

which is the genuine sense. As it is with a traveller which is not skill'd in his way, when he comes to a turning where the way parts, he is at a stand, and knowes not which way to take; such difficulties and labyrinths are there in Scripture. It is true, all things purely necessary to salvation, are cleare in the Word of God; but there are some *βαθν*, some sacred depths that we cannot fathom, and this may make us long after Heaven, when our light shall be clear. So for Prophecies, some are very abstruse & profound; Divines may shoot their arrows, but it is hard to say how near they come to the mark: 'tis dubious whether in such a particular age and century of the Church, such a Prophecie was fulfilled. The *Fewes* have a saying when they meet with an hard Scripture they understand not, *Elias* will come and interpret these things to us\*; we expect not *Elias*, but when we are in heaven we shall

\* *Elias* veniet & solvet nodos.

shall understand Prophecies, our knowledg shall be clear.

4.

4. The great Mystery of *Providence* shall be cleared up. Providence is *Regina mundi*, the Queen of the world; it is the hand that turns all the wheels in the universe; *Chrysostome* calls it the Pilot that steeres the ship of the Creation. Providences are often dark; God writes sometimes in short-hand: the characters of Providence are so various and strange, and our eyes are so dimme, that we know not what to make of Providence: hence we are ready to censure that which we do not understand: we think that things are very excentrick and disorderly; Gods Providence is sometimes secret, alwayes wise. The dispensations of Providence are often sad, *judgment beginning at the house of God*, and the *just man perishing in his righteousness*, Eccl. 7. 15. that is, while he is pursuing a righteous cause:

cause : though his way be *pious* , it is not alwayes *prosperous* : and on the other side , those that work wickednesse are *set up* , yea, *they that tempt God are delivered* , Mal. 3. 15. Though now our candle be in a dark lantern , and the people of God cannot tell what God is a doing , yet when they are in heaven they shall

\*Joh. 13. 7.

see the reason of these transactions\* ; they shall see that every Providence served for the fulfilling of Gods Promise , *viz. that all things shall work together for good* , Rom. 8. 28. In a Watch the wheelles seem to move crosse one to another , but all carry on the motion of the Watch , all serve to make the Alarm strike , so the wheelles of Providence seem to move crosse , but all shall carry on the good of the elect ; all the lines shall meet at last in the centre of the Promise ; in heaven , as we shall see Mercy and Justice , so we shall see *Promises* , and *Providences* kissing

kissing each other: *Our light shall be cleare.* When a man is at the botome of an hill, he cannot see very far; but when he is on the top, he may see many miles distant Here the Saints of God are in the *valley of teares*, they are at the bottome of the hill, and cannot tell what God is a doing; but when they come to heaven, and shall be on the top of the mount, they shall see all the glorious transactions of Gods Providence, never a Providence but they shall see either a wonder or a mercy wrapt up in it. A Limner at the first, makes but a rude draught in the picture, here an eye, there an hand; but when he hath limn'd it out in all its parts and lineaments, and laid them in their colours, it's beautiful to behold. We that live in this age of the Church, see but a rude draught, as it were some dark pieces of Gods providence represented, and it is impossible that

we should judge of Gods work by pieces; but when we come to heaven and see the full body and portraiture of Gods Providence drawn out in its *vive* colours, it will be a most glorious sight to behold: Providence shall be unridled.

5. The Mystery of *hearts*. We shall see an heart-*anatomy*, Eccles. 12. 14. *For God shall bring every work into judgement with every secret thing.* We shall see the designs and cabinet-counsels of mens hearts discovered; then the hypocrites mask shall fall off. O the black conclave that is in the heart of man \*! *The heart is deep*: it may be compared to a River which hath faire streames running on the top, but when this River comes to be drained, there lies a bundance of vermine at the bottome: thus it is with mans heart, there are faire streames running on the top, a civil life, a religious profession; but at the day

Eccles. 12. 4.

\* Psa. 64. 6

day of judgement, when God shall draine this river, and make a discovery of hearts, then all the vermine of, ambition, covetousnesse, shall appeare, all shall come out: then we shall see whether *Jehu's* designe was zeal for God, or the Kingdom: we shall see clearly whether *Jezebel* had more minde to keep a fast, or to get *Naboth's* Vineyard: then we shall see whether *Herod* had more mind to worship Christ, or to worry him; all the secrets of mens hearts shall be laid open. Methinks, it would be worth dying to see this sight. We shall then see who is the *Achan*, who the *Judas*; the womens paint falls off from their faces when they come neere the fire; before the scorching heat of Gods justice, the hypocrites paint will drop off, and the Treason hid in his heart will be visible: These mysteries will God reveal to us: our knowledge shall be clear.

## CHAP. XI.

*The sixth Prerogative Royal.*

6.

**T**HE next Priviledge, is, Our  
*Love shall be perfect :*

\* Nulla  
virtus sine  
charitate.

Aquin.

2. 2. e qu.

23. 4. 7.

\* Πῶς ἔσ  
μεῖζον ἢ  
ἀγάπην,  
τὴν ἐκείνην  
ἡ ἀγάπη.

Chryf. in

1 Cor. hom.

\* Love is the Jewel with  
which Christ's Bride is a-  
dorned : in one sense it is more ex-  
cellent then Faith; for *Love never  
ceaseth*, 1 Cor. 13. 8. The spouse shall  
put off her Jewel of Faith, when she  
goes to heaven; but she shall never  
put off her Jewel of Love\* : Love  
shall be perfect.

1. Our love to God shall be  
perfect : The Saints love shall  
be joyned with reverence; for a fi-  
lial disposition shall remaine, but  
there shall be no servile fear in hea-  
ven. Horreur and trembling is  
proper to the damn'd in hell; though  
in



in heaven there shall be a *reverencing* fear, yet a *rejoycing* fear: we shall see that in God which will work such a delight that we cannot but love him: And this love to God shall be, 1. *A fervent love*. We love him here *secundum studium*, there *secundum actum*, (as the Schoolmen speak:) Our love to God in this life is rather a desire, but in heaven the smoak of desire shall be blown up into a flame of love, we shall love God with an intensenesse of love; and thus the *Saints* shall be like the *Seraphims* who are so called from \* שרף. their *burning* \*. Here our love is lukewarme, and sometimes frozen: a childe of God weeps that he can love God no more; but there is a time shortly coming when our love to God shall be fervent, it shall burne as hot as it can; the damned shall be in a flame of fire, the elect in a flame of love. 2. *A fixed love*. Alas, how soone is our love taken

1.

2.

off from God ! other objects presenting themselves, steale away our love. *Your goodnesse is like a morning cloud, and as the early dew it*

\* Hof. 6. 4 *goeth away* \*: In the morning you shall see the grasse covered with drops of dew, as so many pearles, but before noon all is vanished : so is it with our love to God : perhaps at a Sermon, when our affections are stirred, the heart melts in love : and at a Sacrament, when we see Christs blood as it were trickling down upon the crosse, some love-drops fall from the heart ; but, within a few dayes all is vanished, and we have *lost our first love*; this is matter of humiliation while we live. But O ye Saints, comfort your selves, in heaven your love shall be *fixed*, as well as *fervent*; it shall never be taken off from God any more : such beauty and excellency shall shine in God, that as a divine loadstone it will be alwayes drawing

ing your eyes and hearts after him.

2. Our love to the *Saints* shall 2.

be perfect: Love is a sweet harmony, a tuning and chiming together of affections \* . It is our duty

to love the *Saints*, 1. Though they are of *bad dispositions*; sometimes their nature is so rugged and unhewn, that grace doth not cast fourth such a lustre; it is like a gold-ring on a leprous hand, or a Diamond set in iron: yet if there be any thing of Christ, it is our duty to love it.

2. Though they *in some things differ from us*, yet if we see Christ's image and portraiture drawn upon their hearts, we are to *separate the precious from the vile*. But alas, how defective is this grace? how little love is there among Gods people? *Herod and Pilate* can agree: wicked men unite, when *Saints* divide. For the divisions of *England* there are *great thoughts of heart*. Contentions were never more hot, love

\* *Non erit invidia disparis claritatis, qui erit in omnibus unitas charitatis.* Aug. in Joh. Hom. 3.

never more cold. Many there are whose musick consists all in discord, whose *harp* is the *Crosse*; that pretend to love *truth*, but hate *peace*\*. Divisions are Satans Powder-plot, to blow up Religion. Histories relate that in the time of the Emperour *Commodus* the *Temple of peace at Rome* was burned down to the ground, it was a stately Edifice, richly adorned with donaries of gold and silver; the burning of this *Temple* was very ominous, and did presage warre among the *Romanes*. I may too truly allude; sinne kindled the fire of separation, and this fire hath burned down the *Temple of peace* in *England*, and now we are crumbled into factions\*, as if the Church of God were *divisibilis in semper divisibilia*. For these things there are great thoughts of heart\*. It were not strange to heare the harlot say, Let the childe be divided; but to

\* In minuta frustra divisi.

Aug.

\* Pejus est scindere Ecclesiam quam sacrificare idolo Cyprian.

to heare the mother of the childe say so, this is sad. If Pope, Cardinal, Jesuite, all conspire against the Church of God, it were not strange; but for one Saint to persecute another, this is strange. For a Wolfe to worry a Lamb is usual; but for a Lamb to worry a Lamb is unnaturall. For Christs Lily to be among the thornes, is ordinary; but for this Lily to become a thorne, to teare and fetch blood of it selfe, this is strange! How will Christ take this at our hands? Would he not have his Coat rent, and will he have his Body rent? O that I could speak here *weeping*! Well, this will be a foyle to set off heaven the more; there is a time shortly coming, when our love shall be *perfect*, there shall be no difference of judgement in heaven; there the Saints shall be all of a piece. Though we fall out by the way, and about the way, we shall

shall all agree in the jouris end. The *Cherubims* representing the Angels, are set out *with their faces looking one upon another*; in this life Christians turn their backs one upon another, but in heaven they shall be like the *Cherubims* with their faces looking one upon another. It is observed, that the Olive-tree, and the Myrtle have a wonderful sympathy, and if they grow neer together, will mutually embrace, and twist about: each others roots and branches: Christians in this life are like tearing brambles, but in heaven they shall be like the Olive and Myrtle sweetly embrace one another. When once the blessed Harp of Christs voice hath sounded in the eares of the Saints, the evil spirit shall be quite driven away. When our strings shall be wound up to the highest peg of glory, you shall never hear any more discord in the Saints Musick. In heaven there shall be a perfect Harmony.

CHAP.

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CHAP. XII.

*The seventh Prerogative Royal.*

7.  
**T**He next glorious priviledge to come, is the Resurrection of our bodies. *Trajan* his ashes after death were brought to *Rome*, and honoured: being set u pon the top of a famous pillar: So the ashes of the Saints at the resurrection shall be honour'd, and shine as silver-dust. This is an Article of our faith. Now for the illustration of this, there are three things considerable: 1. That there is such a thing as the Resurrection. 2. That this is not yet past. 3. That the same body that dies shall rise again.

I. I shall prove the Proposition  
 \* *Sublatâ fide resur-*  
*rectionis.* that there is a Resurrection \* of the  
*totum Reli-* body. There are some of the Sad-  
*gionis adi-* duces opinion, that there is no re-  
*fictum cor-* surrection, then *let us eat and drink,*  
*ruit, &c.* *for to morrow we die,* 1 Cor. 15. 32.

To what purpose are all our prayers  
 and tears? And indeed it were well  
 for them who are in their life-time  
 as brute beasts, if it might be with  
 them as beasts after death; but there  
 \* Joh. 11. is a resurrection of the body\*, as well  
 24. as an ascension of the soul\*; which I  
 \* 1 Cor. 15. shall prove by two Arguments.  
 12. 52.

I. 1. Because Christ is risen, there-  
 fore we must rise: the head being  
 raised, the rest of the body shall not  
 alwayes lie in the grave; for then it  
 would be an head without a body:  
 his rising is a pledge of our resurre-  
 ction, 1 Thes. 4. 14.

2. 2. *Ex Aequo*, in regard of justice,  
 and equity; the bodies of the wick-  
 ed have been *weapons of unrighte-*  
*ousnesse*, and have joyned with the  
 soul



soul in sinne; their eyes have been a casement to let in vanity, their hands have been full of bribes, their feet have been swift to shed blood; therefore justice and equity require that they should rise again, and their bodies be punished with their souls.

Againe, The bodies of the Saints have been *members of holinesse*: their eyes have dropped down tears for sinne, their hands have relieved the poor, their tongues have been trumpets of Gods praise, therefore justice and equity require that they should rise again, that their bodies as well as their soules may be crown'd. There must be a resurrection, else how should there be a remuneration? We are more sure to arise out of our graves then out of our beds. The bodies of the wicked are locked up in the grave as in a prison, that they may not infest the Church of God; and at the day of judgement they shal be brought out  
of

of the prison to tryall : and the bodies of the Saints are laid in the grave as in a bed of perfume, where they mellow and ripen against the resurrection. *Noah's* olive-tree springing after the flood, the blossoming of *Aron's* dry rod, the flesh and sinews coming to *Ezekiel's* dry bones, what were these but lively emblems of the resurrection ?

2. 2. That this resurrection is not yet past. Some hold that it is past, and make the *Resurrection* to be nothing else but *Regeneration*, which is call'd a rising from sinne, and a  
 \*Col 3. 1. *being risen with Christ* \* ; and do affirme, that there is no other resurrection but this, and that only the soul is with God in happinesse, not the body. Of this opinion were *Hymeneus* and *Philetus*, 2 Tim. 2. 18. But the rising from sinne is call'd the *first resurrection*, Rev. 1. 6. which implies that there is a second resurrection; and that *second* I shall prove out

out of *Dan. 12. 2.* And many of them that sleep in the dust of the earth, shall awake; he doth not say, they are already awake, but they shall awake. And *Joh. 5. 28.* The houre is coming, <sup>Joh. 5. 28.</sup> in which all that are in the graves shall hear his voice, & shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. Observe, Christ doth not say, they are come forth of the grave already, but they shall come forth.

Here a question may be moved, *Quest.* Whether the bodies of some of the Saints are not in Heaven already, then it will seem that their resurrection is not yet to come? as we read that *Elias* was taken up to heaven in a fiery chariot: and *Enoch*, *Heb. 11. 5.* was translated, that he might not see death.

*Answ.* I know the Question is *Answ.* controverted among Divines: and should

should it be granted that they are bodily in Heaven by an extraordinary writ, or dispensation from God, this doth not at all disprove a generall resurrection to come. But there are some reasons do incline me to think that *Enoch* & *Elias* are not yet bodily in Heaven, nor shall be till the resurrection of all flesh, when the rest of the Elect, like a precious crop, being fully ripe, shall be translated into glory. The first is *Heb. 11. 13* where it is said, *These all died in faith*, where *Enoch* was included. Now why we should reſtraine this word *ἔτι*, [*these,*] only to *Abel*, *Noah*, *Abraham*, and not also to *Enoch*, I ſee no rational ground.

*Quest.*

*Quest.* But is it not ſaid, he was translated, *that he might not ſee death*? How can theſe two ſtand together, that *Enoch* died, yet he did not ſee death?

*Anſw.*

*Anſw.* This word, *μὴ ἵδεν θάνατον*, that he might not ſee death, I conceived

ceive, (with some Divines) the meaning is, that he might not see it in that painful & horrid manner as others: his soule had an easie and joyful passage out of his body; he died not after the common manner of men \*; *\*Pet. Martyr.* Seeing and feelling, are in Scripture oft exegetical, the one is put for the other.

2. My second Argument, is, 2.  
*1 John 3. 2. We know, ἐὰν παρευθῶν, when he shall appeare, we shall be like him.* We read in Scripture but of two Appearings of Christ, his appearing in the flesh, and his appearing at the day of judgement. Now his appearing in this text, must needs be meant of his last appearing; And what then? then saith the Apostle, *we shall be like him*, that is, *in our bodies*, Phil. 3. 21. *The spirits of just men being already made perfect*, Heb. 12. 23 Whence I infer, *Enoch* is not yet ascended bodily into heaven, because none of the bodies of the Saints shall

3.

be fully made like Christ till his second appearing. 3. Besides this may be added the judgement of many of the Fathers, who were pious and learned. It is not probable that *Enoch* and *Elias* should be taken up in their bodies into heaven, saith *Peter Martyr*; and he urgeth that saying of our Lord, \* *No man hath ascended into heaven*, (that is, saith he, corporeally) *but the Son of man that descended from heaven*. Of this opinion also is *Oecolampadius*, *Martinus Borrheus*, and learned Doctor *Falk*, who in his marginal notes upon the 11<sup>th</sup>. to the *Hebrews*, hath this descant: "It appeareth  
 "not, saith he, that *Enoch* now li-  
 "veth in body, no more then *Moses*,  
 "but that he was translated by  
 "God out of the world, and died  
 "not after the common maner of  
 "men. And concerning *Eliab*, the  
 same reverend Author hath this  
 passage: "It is evident, that he was  
 taken

\*Joh. 3. 13.

Dr. Falk

“taken up alive, but not that he  
 “continueth alive. *And again, Be-*  
 “cause we read expressely, that he  
 “was taken up into heaven, 2 King.  
 “2.11. it is certaine, (*saith he*) that  
 “his body was not carried into hea-  
 ven. Christ being the first that in  
 perfect humanity ascended thither,  
 1 Cor. 15. 20. *Christ is become the*  
*first fruits, of them that sleep* : He is  
 called the *First-fruits*, not only be-  
 cause he was the most *excellent*, and  
*sanctified the rest*, but because he  
 was the first Cluster which was ga-  
 thered, the First that went up in a  
 corporeal manner into the *Seat of*  
*the Blessed*. For my part, I see not  
 how Christ could properly be called  
 the *First-fruits*; if *Enoch*, and *Elijah*  
 were bodily in heaven before him.  
 Hence we see that the Resurrection  
 is yet to come.

3. The third thing is, That at  
 the resurrection every soul shal have  
*its own body* : the same body that

\* Cyprian.

dies shall arise. Some hold that the soul shall be cloathed with a new body, but then it were improper to call it a *Resurrection* of the body, it should be rather a *Creation*. It was a custome in the *African Churches*\*, to say, I believe the resurrection *hujus carnis, of this body*. I confesse, the doctrine of the resurrection is such, that it is too deep for reason to wade, you must let faith swim. For instance, Suppose a man dying, is cast into the Sea, several Fishes come and devour him, the substance of his body goes into these fishes, afterwards the fishes are taken and eaten, and the substance of these fishes goes into severall men; now how this body, thus devoured, and as it were crumbled into a thousand fractions should be raised the same individuall body, is infinitely above reason to imagine, we have scarce faith enough to believe it.

*Quest.* *Quest.* How can this be?

*Answ.*



*Ans.* To such I say as our blessed Saviour, *Matth. 22.19. Ye do erre, not knowing the Scriptures, nor the power of God.* 1. Not knowing the Scriptures: The Scripture tells us expressly, that the same body that dies shall rise again, *Job 29.26. In my flesh shall I see God, not in another flesh. And vers. 27. My eyes shall behold him, not other eyes.* So *1 Cor. 15.53. This mortal shall put on immortality\**: not another mortall, <sup>\* το ἴδιον</sup> <sup>τοῦ ἑαυτοῦ.</sup> but *this* mortall. And, *2 Cor. 5.10.* That every one may receive the things done *in his body, &c.* not in another body. Death in Scripture is called a *sleep*; it is farre easier with God to raise the body, then it is for us to awake a man when he is asleep. 2. Ye erre, not knowing the power of God: that God who of *nothing* created all things, cannot he reduce many things to *one thing*? When the body is gone into a thousand substances, cannot he make an abstracti-

on, and bring that body together againe? Do we not see the Chymist can out of severall metals mingled together, as gold, silver, alcumy, extract the one from the other, the silver from the gold, the alcumy from the silver, and can reduce every metall to its own species or kinde? and shall we not much more believe that when our bodies are mingled and confounded with other substances, the wise God is able to make a divine extraction, and re-invest every soule with its own body?

*Use. 1.*

*Use 1.* This is comfort to a childe of God: As Christ said to *Martha*, Joh. 11.23. *Thy brother shall rise againe:* so I say to thee, thy body shall rise again. The body is sensible of joy as well as the soul; and indeed, we shall not be perfect in glory till our bodies be re-united to our souls. Therefore in Scripture, the doctrine of the resurrection is made  
*Isa. 26. 19.* matter of joy and triumph, *Isa. 26.*  
*19. Thy*

19. *Thy dead men shall live, together with my dead body shall they arise: Awake & sing ye that dwell in the dust.* Dearth is as it were the fall of the leafe, but our bones *shall flourish as an herb*, in the spring of the resurrection. That body which is mouldred to dust shall revive. Sometimes the Saints do sowe the Land with their bodies, *Psal. 142 7.* and water it with their blood, *Psal. 79. 3.* But these bodies, whether imprisoned, beheaded, sawn asunder, shall arise and sit down with Christ upon the Throne. O consider what joy will there be at the re-uniting of the body and soul at the resurrection! As there will be a sad meeting of the body and soul of the wicked, they shall be joyned together as briars to scratch, and teare one another. So what unspeakable joy will there be at the meeting together of the soule and body of the Saints? how will they greet one

another (they two being the nearest acquaintance that ever were?) what a welcome will the soule give to the body? O blessed body, thou didst suffer thy selfe to be martyr'd, and crucified, thou wert kept under *by watchings, fastings, &c.* when I prayed thou didst attend my prayers with hands lifted up, and knees bowed down. Thou wert willing to *suffer* with me, and now thou shalt *reigne* with me; cheare up thy self my deare friend; thou wert sowne as seede in the dust of the earth with ignominy, but now art raised in glory; thou wert sowne

\* 1 Cor. 15.  
 43. a natural body, but now art raised a spiritual body\*. O my deare body, I will enter into thee againe as an heavenly sparckle, and thou shalt cloath me againe as a glorious vestment.

Use 2.

Use 2. It shewes the great love and respect God beares to the weakest believer; God will not glorifie the bodies

dies of his dearest and most eminent Saints, not the Patriarchs or Prophets, not the body of *Moses*, *Elias*, till thou risest out of thy grave. God is like a Master of a Feast, that stays till all his guests are come. *Abraham* the father of the faithful, must not sit down bodily in heaven, till all his children are born, and the body of every Saint perfectly mellow and ripe of the resurrection.

3.

3. If the bodies of the Saints must arise, then consecrate your bodies to the service of God: these bodies must be made one with Christs body. The Apostle makes this Use of the Doctrine of the resurrection, 1 Cor. 6. 14. *And God hath both raised up the Lord, and will also raise up us by his own power: there is the Doctrine. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? ver. 15. there is the Use.*

Use. It is enough for wicked men, to adulterate and defile their bodies. The drunkard makes his body a tunnel for the wine and strong drink to run thorow. The Epicure makes his body a living tombe to bury the good creatures of God. The adulterer makes his body a stewes. The body is called a *vessel* in Scripture\*; these vessels will be found musty at the resurrection, fit only to hold that wine which you reade of, *Psal. 75. 8. In the hand of the Lord there is a cup, and the wine is red;* this is the wine of Gods wrath. It is enough for those bodies to be defiled which shall be joyned to the devil: but you that are beleevers, that expect your bodies shall be joyned with Christs body, oh cleanse these vessels; take heed of putting your bodies to any impure services. *Present your bodies a living sacrifice, Rom. 12. 1.* Have a care to keep all the passages and  
cinque-

\*1 Theſſ 4

cinque-ports; sometimes the devil comes in at the eye; therefore *Job made a covenant with his eyes*: and goes out at the tongue; therefore *David set a watch before his lips*. Surely those that have their hearts sprinkled from an evil conscience, that is, the guilt of known sin, will have a care to have their bodies washed with clean water\*.

\*Heb. 10.  
12.

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CHAP XIII.

*The Eighth Prerogative Royal.*

**I** Proceed now to the next Privilege which is to come, *viz.* The bodies of the Saints shall be enamel'd with glory. In this life the body is infirme, Physicians have much ado to piece it up; 'tis like a picture out of frame, or  
an

.8

Δυσχε-  
αία.

an house out of repaire, every storm of sicknesse it raines thorow. *O anima, quàm deforme hospitium nacta es!* How doth the excellent soul oft lodge in a deformed body? The body is like a piece of rotton wood, *diseases* like *wormes* breed there, feavers, plurisies, aches, &c. But this body shall be made glorious at the resurrection, it shall neither have diseases nor defects; *Leah* shall no more complain of her blear eyes, nor *Barzillai* of his lameness. There are five properties of the glorified bodies.

I.

I. They shall be *agil* and nimble. The bodies of the Saints on earth are heavy and weary in their motion, but in heaven there shall be no elementary gravity hindering; but our bodies being refined, shall be swift and facile in their motion, & made fit to ascend, as the body of *Elias*. This is the Apostles mean-  
ing when he calls it *τὸμα πνευματικόν*,

a spiri-



a *spiritual body*\*; that is not only a\* 1 Cor. 15.  
body tunable and made fit to serve 44.  
God without wearinesse, but a body  
that can move swiftly from one place  
to another. In this life the body  
is a great hinderance to the soul in its  
operation: *The spirit is willing, but  
the flesh is weak.* The soul may  
*bring its action* against the body;  
when the soule would flie up to  
Christ, the body as a leaden lump  
keeps it down; 'tis *vivum sepul-*  
*chrum*: but there is a time coming  
when it shall be otherwise; here the  
body is a *clog*, in heaven it shall be a  
*wing*. The bodies of the Saints  
shall be agil and lively, they shall be  
made fully subject to the soul, and  
so no way impede or hinder the soul  
in its progreffe.

2. The bodies of the Saints shall 2.  
be *transparent*, full of clarity and  
brightnesse; as Christs body when  
it was transfigured, *Matth. 17. 2.*  
Our bodies shall have a divine lustre  
put

put upon them : here they are as iron when it is rusty, there they shall be as iron when it is filed and made bright : they shall shine, *tanquam Sol in fulgore*, saith *Augustine*, as the Sun in its splendour; nay, seven times brighter, saith *Chrysostome* : here our bodies are as the gold in the ore, drossy and impure; in heaven they shall be as gold when it spangles and glisters : so cleare shall they be, that the soule may fall out at every part, and sparkle through the body as the wine through the glasse.

3. 3. They shall be *amiable*. Beauty consists in two things. 1. Symmetry and proportion, when all the parts are drawn out in their exact lineaments. 2. Complexion, when there is a mixture and variety in the colours, *white and sanguine* : thus the bodies of the Saints shall have a transcendency of beauty put upon them. Here the body is call'd a  
vile

*vile body*\*: Vile *ortu*, in its birth and production: *de limo terra, of the dust of the earth*: The earth is the most ignoble element\*. And *vile officio*, in the use that it is put to, the soule oft useth the body as a weapon to fight against God\*; *\*ὁ πλοῦς* but this vile body shall be ennobled and beautified with glory; it shall be *made like Christs body*\*.

\*Phil. 3.

\*Job, 30.

\*ὁ πλοῦς

*δικίας.*

Rom. 6. 13.

\*Phil. 3. 21

How beautifull was Christs body upon earth! In it there was the Purple and the Lily, it was a mirrour of beauty\*: For all deformities of body issue immediately from sinne, but Christ being conceived by the holy Ghost, and so without sin, he must needs have a beautifull body, and in this sense he was fairer\* than the children of men; Psal. 45. 2. There was graceful Majesty in his looks. Christs body, as some Writers aver, was so faire by reason of the

\* River, Genebrard

\* So Chry-

stome,

hom. 8. Au.

gustine,

Cassiodore,

Furius,

Hierome,

Bernard,

Serm. 1. de

omnib.

sanctis.

the beauty and grace which did shine in it, that no linner could ever draw it exactly; and if it was so glorious a body *on earth*, how great is the lustre of it now in heaven? That light which shone upon Saint Paul surpassing *the glory of the Sun\**; was no other then the beauty of Christs body in heaven; O then what beauty, and resplendency will be put upon the bodies of the Saints! they shall be made *like Christs glorious body*.

\* A&C. 26.  
13.

4.

4. The bodies of the Saints shall be *impassible*. Not but that the body when it is glorified shall have such a passion as is delightful, (for the body is capable of joy) but no passion that is hurtful; it shall not be capable of any noxious impression; in particular,

1. The bodies of the Saints shall be *free from the necessities of nature*, as hunger & thirst. Here we are pinch'd with hunger. *David waxed faint,*  
2 Sam.

2 Sam. 21.15. Here we need the supplies of nature. Christ *took compassion on the multitude*, and wrought a miracle, lest they should faint by the way, Mat. 15.32. Nature must have its recruits; these are as necessary to maintain life, as the oil is to maintain the lamp, but in heaven we shall hunger no more, Rev. 7.16. Hunger implies a vacuity and want, which cannot be in heaven; there we need not pray, *Give us this day our daily bread.*

*Quest.* But doth not Christ say, *I will not drink this day of the fruit of the vine, untill that day when I drink it new with you in my Fathers Kingdom;* which implies there will be eating and drinking in heaven, and by consequence hunger? *Answ.* We must not understand the words literally; our Saviour only alludes to the metaphor of the vine; 'tis as if Christ had said, as drinking the fruit of the vine now with you, is

an action of familiarity and pleasantness, so when you shall be with me in the Kingdome of heaven, you shall be filled with such joy and delight, as if all the time were a time of feasting & banqueting. 2. Glorified bodies shall be free from the *infirmities of nature*, as cold & heat; heaven is a temperate zone: There is no nipping frost or scorching heat, nothing will be there in *extremity*, but, joy.

3. The bodies of the Saints shall be free from the *burdens of nature*, as labour and sweating; no more plowing, or sowing: what needs that, when the Saints shall receive the full corp of joy? That look, as it is with an husband-man while he works in the field; he needs his hedging bill, his spade and mattock, &c. But let this man be advanced to the throne, and now there is no more use of spade, he is freed from all those labours: so though now we must *eat our bread in the sweat of our brows*, yet

yet when we are in heaven, and shall be advanced to the throne, there will be no more need of our working tooles; labour shal cease; our sweat, as well as our teares, shall be dried up.

4. The bodies of the Saints shall be free from the injuries of nature, as sufferings: we run in the race of our life in a ring of misery, from one suffering to a nother, we do not finish our troubles but change them: *Job. 5. 7.* man is born to trouble\*, he is the naturall heire to it. Where the body is, there will afflictions like Eagles be gathered together. \* *Job* was smitten with boyles, and *Paul* did bear in his body the markes of the Lord *Jesus*. Afflictions, like hard frosts, nip the tender buds of our comfort; but ere long the Saints shal be impassible, they shall have a protection from injuries granted them. *5. Quotidie enim deperita est aliqua pars vita & cum crescit vita, tum decrescit.*

5. The bodies of the Saints shall be immortall: here our bodies are still dying\*; It is improper to ask when

when we shall die, but rather when we shall make an end of dying: first, the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying: it is not only the running out of the last sand in the glass that spends it, but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds: but in Heaven

1 Cor. 15. *our mortal shall put on immortality.*

As it was with *Adam* in innocency, if he had not sinned, such was the excellent temperature and harmony in all the qualities of his body, that it is probable he had not died, but had been translated from Paradise to Heaven. Indeed, *Bellarmino* saith, that *Adam* had died though he had not sinned; but I know no ground for that assertion, for sinne is made the formal cause of death\*: however there's no such thing disputable in Heaven, the bodies there are

\* Rem. 5.  
12.

Luk 20.36 immortal; *Luke 20. 36, Neither can*



*can they die any more.* Heaven is an healthfull aire, there is no sicknesse or dying; we shall never heare a passing-bell go any more: as our souls shall be *eternal*, so our bodies *immortall*. If God made Manna (which is in its selfe corruptible) to last many hundred yeares in the golden pot, much more is he able by a divine power, so to consolidate the bodies of the Saints, that they shall be preserved to eternity. *Rev. 21. 4 And there shall be no more death:* our bodies shall run parallel with eternity.

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#### CHAP XIV.

##### *The ninth Prerogative Royal.*

**T**HE next Priviledge, is, we shall be as the Angels in Heaven, *Matth. 22. 30.* 9.  
P 3 Christ

Christ doth not say, we shall be Angels, but *ὡς ἄγγελοι* as the Angels \*. *Chrysoft.* Qu. How is that? R. Two waies.

1. In regard of *our manner of worship*. The Angels fulfill the will of God,

1. Readily.

2. Perfectly.

1. *Readily*: When God sends the Angels upon a Comission, they do not hesitate or dispute the case with God, but presently obey. The Angels are set out by the Cherubims, with *wings* displaid: this was not to represent their Persons (Spirits haveing no wings) but their Office; to shew how ready they are in their obedience, it is as if they had wings *Dan. 9. 21.* The man *Gabriel* (this was an Angel) *was caused to flie swiftly*: as soone as ever God speaks the word, the Angels are ambitious to obey; now in Heaven we shall be as the Angels.  
This

This is a singular comfort to a weak Christian : alas, we are not as the Angels in this life; when God commands us upon service, to mourne for sinne, to take up the Crosse, O what a dispute is there? how long is it sometimes ere we can get leave of our hearts to go to prayer? Jesus Christ went more willingly *to suffer*, then we do often *to pray*: how hardly do we come off in duty? God had as good almost be without it; Oh but (if this be our grief) be of good comfort, in Heaven we shall serve God swiftly, we shall be winged in our obedience, even *as the Angels*.

2. The Angels serve God *perfectly*: they fullfil God's whole will: they leave nothing undone; when God commands them upon duty, they can shoot to an haire's breadth.

Alas, our services, how lame & bedrid are they? we do things by halves; instead of using the world

as if we used it not, we pray as if we prayed not, we weep for sinne as if we wept not: how many blemishes are there in our holy things? as the Moon when it shines brightest, hath a dark spot in it: how many graines should we want, if Christ did not put his merits into the scales? our duties, like good wine, do relish of a bad cask: the Angel pouring sweet odours into the prayers of the Saints, *Rev. 8. 3.* sheweth, that in themselves they yied no sweet savour, unlesse perfum'd with Christs incense; but in Heaven we shall be *ὡς ἄγγελοι* even as the Angels, we shall serve God perfectly: how should we long for that time!

2. We shall be *ὡς ἄγγελοι* as the Angels in regard of *dignity*. There is no question, but in regard of our marriage-union with Christ, we shall be above the Angels, but behold our humane nature simply and intirely considered shall be parallel with

with the angelical. *Luk. 20. 36. they shall be ἰσάγγελοι equall to the Angels.* I shal shew the dignity of the angelical nature, and the analogies between the Saints glorified, and the Angels. The dignity of the Angels appears.

1. In their *Sagacity*. The Angels ( who are Gods courtiers ) are wise intelligent creatures. *Tyrus* in regard of wisdom is stiled a *Cberub*. or Angel, *Ezek. 28. ver. 3. 4, 16.* The Angels have a most criticall exquisite judgement, they are *discerning Spirits* : and thus the Saints shall be *ὡς ἄγγελοι* as the Angels, for wisdom and sagacity : Christ *the wisdom of God\** is their *Oracle*.

\*1 Cor. 1.

24.

2. The dignity of Angels appears in their Majesty, an Angel is a beautiful glorious creature; *They saw Stephens face as it had been the face of an Angel, Aët. 6. 15.* The Angels are compared to *lightning*, in regard of their sparkling lusture, *Mat. 28. 3.* such beames of Majesty fall from

from the Angels that we are not able to bear a sight of them. *John* the *Divine* was so amaz'd at the sight of an Angel, that he fell at his feet to worship him, *Rev.* 19. 10. and thus shall we be as the Angels, for splendour, and Majesty. *Then shall the righteous shine forth as the Sun in the Kingdom of their Father*, *Mat.* 13. 43. not that the Saints shall not surpasse the Sunne in brightnesse, saith *Chrysostome*; but the Sunne being the most noble, and excellent creature, therefore our Saviour takes a resemblance thence to expresse the Saints glory: they shall not only be of a Sun-like, but Angel-like brightness. The beams of Christs glory will be transparent in the m.

3. The dignity of Angels is seen in their *Power*. Ye Angels that excel in strength, *Psal.* 103. 20. we read of one Angel that destroyed an army of an hundred, fourscore and five

five thousand at one blow\*. An Angel were able to look us dead: Thus shall we be *ὡς ἄγγελοι* as the Angels. Here we have our fainting fits, we wrastle continually with infirmities; but in heaven the weak reed shall be turn'd into a Cedar, we shall put on strength, and be as the Angels of God. \*Isa. 37. 36.

4. The dignity and nobility of Angels consists in their *purity*. Take away holiness from an Angel, and he is no more an Angel, but a devil. Those blessed Spirits are sinlesse, spotlesse creatures, no unholy, thought enters into their minde; they are Virgin-spirits, therefore the Angels are said to be *cloathed in pure white linnen*, Rev. 15. 6. And they are represented by the *Cherubims* overshadowing the Mercy-seat, which were made *all of fine gold*, to denote the purity of their essence: and in this sence we shall be *ὡς ἄγγελοι* as the Angels of a refined sublimated  
na-

nature! therefore the Saints are said to have *washed their robes, and made them white in the blood of the Lamb*, Rev. 7. 14. Christs blood washeth white; and we read of *the*

\*Heb. 12. *Spirits of just men made perfect*\*.  
23.

5. The dignity of Angels appears in their *immunity*. The Angels are *Priviledged Persons*, and thus shall we be as the Angels. There is a two-fold immunity. 1. We shall be *priviledged from the difficulties of Religion*. Duties are irksome to the flesh, but in heaven we shall be *as the Angels*; no more praying or fasting, no more repenting, or mortification. When we are above sinne, then we shall be above ordinances. I do not say we shall be free from: serving God, but we shall be freed from all that is tedious and unpleasant: the Angels serve God, but it is with chearfulnesse. 'Tis their heaven to serve God: when they are singing hallelujahs, they are ravished with



with holy delight : though being Spirits they need no food, yet it is their meate and drink, to be doing the will of God. *The joy of the Lord is their strength.* Thus the Saints shall be as the Angels, *they shall rest from their labours*, Rev. 14. 13. They shall not rest from serving God, but from their labour in serving him. Their service shall be sweetned with so much pleasure and delight, that it shall not be a *taske*, but a *recreation*. What joy will it be to sing in the heavenly quire? the Angels begin the musick, and the Saints joyne in the consort.

2. We shall be priveleged from the *immodesty of tentation*. The Angels those blessed Spirits, have no temptations to sin : thus shall we be as the Angels. 'Tis sad to have atheistical, blasphemous thoughts forc'd upon us; 'tis sad alwaies to lie under the divels spout, to have tentations dropping upon us; and  
though

though we do not yeild to the enemy, yet to have the garrison continually assaulted, is a great grief to a child of God; but this is a beleivers priviledge, he shall be shortly as the Angels, not subject to tentation. The devil is cast out of Paradise, the old Serpent shall never come in to the new Jerusalem\*. Heaven is set out by an exceeding high mountaine, *Rev. 21.10.* This Heavenly mount is so high, that Satans *fiery darts* cannot shoot up to it, 'tis above the reach of his arrow.

\* *Nulla ibi  
insidia  
dæmonum,  
Bern*

6. The dignity of Angels consists in their impeccability. The blessed Angels are not only without sinne, (as the lapsed Angels were once) but they are in an impossibility of sinning. The Angels having a clear sight of God, they are by the sweet influence of that vision so inamour'd with the beauty and love of God, that they have not the least  
mo-

motion or will to sinne. They are confirm'd by the power of God, saith *Austin*, that they cannot sinne. The Angels are immoveable in holinesse\*; indeed *Origen* affirms that \* *Nazian-* there is a possibility of sinning even *zene,* in the Angels. But this opinion is, *Anselm,* 1. Contrary to the current of the *Cajetan,* Fathers,\* the Angels are of that *Aquinas,* invincible sanctity, that they cannot \* *Gregorius* be drawne by any violence to sinne, *magnus,* as *Damascen* speaks. 2. That it *Bede,* should be possible for the Angels to be stain'd with the least tincture of sinne, is repugnant to Scripture; for if the Angels may sinne, then they may fall,\* but they cannot fall \* *ubi labor* The minor proposition is clear: ele- *in celo, ibi* cted Angels cannot fall; but the An- *lapsus de* gels are elected; the Apostle proves *calo,* the election of Angels. 1 *Tim.* 5 21. *I charge thee before God and the elect Angels.* The Angels are called *starres*, Job 38.7. these angelicall starres are so fixed in their orbe of sanctity,

sanctity, that they cannot have the least erring, or retrograde motion to sinne; and doth not all this set forth the priviledge and comfort of beleevers? they shall be in this sence *ὡς ἄγγελοι* as the Angels, in an impossibility of sinning; here it is impossible that we should not sinne, in heaven it is impossible that we should. There, we shall not only be exempted from the act, but from the capacity of sinning, for we shall be as the Angels of God: what a blessed priviledg is this! we that now are accounted *ὡς πειναδάρματα καὶ πεισθήματα*

\* 1 COR. I. *as the off-scouring of men\**, shall be  
13. *ὡς ἄγγελοι as the Angels.*

*Inference.* Oh how may this excite the most prophane persons to the study of piety! *flie from sinne*; that will not make you Angels, but Devils; *follow after holinesse\**; *διωχέτε*, it alludes to huntsmen that follow the game with earnestnesse; pursue holinesse as in a chase: here is reason enough,

Heb. 12.  
14.

enough, you shall not only be with the Angels, but you shall be as the Angels, if while you live, you live as Saints, when you die, you shall be as Angels.

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CHAP. XV.

*The Tenth Prerogative Royal.*

THE next Priviledge to come, is the Vindication of Names. *Fulgentius* calls a good name *the godly mans heir*, because it lives when he is dead. 'Tis the best temporal blessing, yet all weare not this garland; Those which have *a good conscience*, have not alwayes *a good Name*. The old Serpent spits his venome at the godly through the mouths of wicked men: if Satan cannot strike his *fiery dart* into our Conscience, he will put a *dead flie* into our Name. The people of God are represented to the world in a very sad manner; how  
Q.                      strangely

10.

strangely doth a Saint look when he is put in the devils dresse! as those Primitive Christians that were clothed with Bears-skins, and painted with red devils. *Job* was represented to the world as an hypocrite, and *by his friends too*, which went near to him. *Paul* was called a seditious man; and he suffered (in the opinion of some) as an evil-doer, *2 Tim. 2. 9. Wherein I suffer trouble as an evil-doer, even unto bonds:* he did not onely bear Christs marks *in his body*, but in his *Name*. Our blessed Saviour was call'd *a deceiver of the people*. It hath ever been the manner of the wicked world, to paint Gods children in very strange colours. It is a great sinne to defame a Saint, it is murder; better take away his life then his Name; it is a sinne which we can never make him reparation for; a flaw in a mans credit, being like a blot in a white paper, which will never out. The defaming

faming of a Saint is no lesse then the defaming of God himselte; the Saints have Gods picture drawn in their hearts; a man cannot abuse the picture of *Cæsar*, without some reflection upon *Cæsars* person. Well, either God will cleare his peoples innocency here, which he hath promised, *Psal. 37.6. And he shall bring forth thy righteousness as the light*: thy good Name may be in a cloud, but it shall not set in a cloud; or else at the day of judgement, then there shall be a Vindication of Names.

In this life the godly are called the troublers of *Israel*, they are seditious, rebellious, what not? but a day is shortly coming, when God himselte will proclaime their innocency. Believe it, as God will make inquisition for *blood*, so for *Names*; The Name of a Saint is precious in Gods esteem, it is like a statue of gold which the polluted breath of

men cannot stain; and though the wicked may throw dust upon it, yet, as God will wipe away tears from the eyes of his people, so he will wipe off the dust from their Name. The time is shortly coming when God will say to us, as once to Jo-

*\*Josh. 5. 9. Joshua\*, I have rolled away the reproch of Egypt from off you: Even as it was with Christ, the Jews rolled a great stone upon him, and as they thought, it was impossible he should rise againe; but an Angel came and rolled away the stone, and he arose in a glorious triumphant manner: So it shall be with the godly, their good Name of times buried, a stone of obloquy and reproch is rolled upon them; but at the day of judgement, not an Angel, but God himself will roll away the stone, and they shall come forth from among the pots, where they have been blacked and sullied, \* as*  
*the wings of a dove covered with silver,*



*ver, and her feathers with yellow gold.*  
O what a blessed day will that be,  
when God himselfe shall be the  
Saints compurgator !

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CHAP. XVI.

*The Eleventh Prerogative Roy-  
all.*

**T**HE next blessed Priviledge, II.  
is, the sentence of Absolu-  
tion. Here take notice of  
two things :

1. *The Processe in Law*, Rev. 20. I.

12. *The bookes were opened*. It is a  
metaphor taken from the manner of  
our Courts of Judicature, where  
there is the whole Processe, every  
circumstance traversed, and the  
Witnesses examined: So here, *the  
books are opened*, the book of Gods  
Account, the book of Conscience:

now observe, *another book was opened, which is the book of life*; that is, the book of Gods Decree, the book of Free-grace, the book that hath the Saints *Names* written in it, & their *Pardon*, and the elect shall be judged out of this book: surely the sentence cannot be dismall, when our Husband is Judge, and will judge us by the book of life.

2.

2. *The Sentence it self.* Matth. 25.

1.

34. *Come ye blessed of my Father*: which implies two things. 1. *The Saints acquittance*: the Curse is taken off, they have their discharge in the Court of Justice, and shall have the broad Seal of Heaven, Father, Son, and holy Ghost, all setting their hands to the Pardon, and this Christ shall proclaim. 2. It implies the *Saints Instalment*. *Come ye blessed*. As if Christ should say; Ye are the heirs apparent to the Crown of Heaven, Heaven is your freehold; come in ye blessed of the Lord,

Lord, enter upon possession. And this sentence can never be reversed to eternity; but as *Isaac* said, *I have blessed him, and he shall be blessed*. At the hearing of this comfortable sentence, O with what ineffable joy will the Saints be filled! it will be \* like musick in the ear, and a Jubily <sup>\* Melodia</sup> in the heart. Even as *Elizabeth* once <sup>in aure</sup> said to the *Virgin Mary*, as soon as <sup>Jubilum in</sup> the voice of thy salutation sounded <sup>corde.</sup> in my ears, <sup>Bern.</sup> *the babe leaped in my womb for joy*: so the heart of a believer will leap in him at the hearing of this blessed sentence, and be ready to leap out of him for joy. O what trembling now among the devils, what triumph among the Angels!

## CHAP. XVII.

*The last Prerogative Royall.*

12.

**T**HE last Priviledge to come is, God will make a publick & honourable mention of all the good which

the Saints have done. This I ground upon three Scriptures *Matth. 25. 21.*

Euge, bone serve, *Well done, thou good and faithfull servant.* The world maligns and censures; when we discharge our conscience they say, *ill done;* but God will say, *well done,* thou good and faithful servant; he will set a trophy of honour upon;

*Mat. 25. 35*

his people *Matth. 25. 35. I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and*

*ye*

*ye clothed me, &c.* King *Ahasbuerus* had his book of Records; and when he did read in his book, he took notice of *Mordeca's* good service, and caused him to have publick honor\*.

\**Esth.* 6.

*Vcr.* 1. 10.

Be assured, God hath *his book of Record*, and will openly take notice of all the good service you have done, and he himself will be the Herald to proclaim your praises, *2 Cor.* 4. 5. *Then shall every man have praise of God.*

I speak this the rather, to encourage you in Gods service, Perhaps thou hast laid out thy selfe for the Cause of God, and thou seest Providence blows upon it, and thou beginest to think, it was a desperate venture, all is lost. No; thy Faith and Zeal is recorded, thy Name is taken in Heaven, and God will shortly give thee a publick testimonial of honour, *Well done, thou good and faithful servant.* What a whetstone is this to duty? how should it adde

adde oyl to the flame of our devotion? thou perhaps hast prayed a great while, and watered this seed with thy teares; be of good comfort, thy tears are not lost, God bottles them as precious wine, and it is not long before he will open his bottle, and this wine which came from the wine-presse of thy eyes, shall sparkle forth in the sight of men and Angels. Nay, God will not only take notice of what we have done for him, but what we would have done. *David* had an intention to build God an house, and the Lord did interpret it as if he had done it, *1 King. 8. 18. Whereas it was in thy heart to build an house unto my Name, thou didst well that it was in thine heart\**. Intentional goodnesse is recorded, and shall adde to our Crown.

\* *1 King. 8.*  
18.

What a good God do we serve! who would ever change such a Master! it were, one would think, enough, that God should give us wa-

ges

ges for our work,(especially ) seeing he gave us ability to work; )but that God should applaud us,*Well done !* Think how sweet it will be to heare such a word from God, how amazing and ravishing, when he shall say openly, These are the servants of the most high God, these are they that have feared an Oath, that have wept in secret for that which it was not in their power to reform; these are they that have kept their garments pure, that have valued my favour above life, that did rather choose to *honour* me then *humour* men: These are they that were willing to wash off the staines from the face of Religion with their blood, and to make my Crown flourish, though it were in their ashes. Well done, good and faithfull servants, enter into the joy of your Lord; Thus shall it be done to them whom God delights to honour.

These are those glorious things  
which

which are to come : I have led you up to the top of the mount, and given you a prospect of Heaven, I have shewn it you at the little end of the Perspective; I shall say of this glory of heaven, as once the Queen of *Sheba* of *Solomons* pomp and magnificence \*, *The half of it hath not been told.*

1 King. 10.  
7.

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## CHAP. XVIII.

*The first Inference drawn from the Proposition.*

*Use .I.  
Inferma.  
1. Branch.*

**I**T shewes us what an high valuation and esteem we should set upon the godly. They are, we see, men greatly in favour with God, as the Angel once proclaimed



ed to *Daniel*,\* and they are in-vested with glorious Priviledges; they are of an heavenly descent, *borne of the Spirit*; and they are ver-ry rich, for they are *Heires of the Kingdome* \*. God hath not onely \**Dan. 9. 23.* laid out some parcels of land, or divided heaven to them, as *Canaan* was divided to *Israel* by lot\*: The \**Jam. 2. 5.* Tribe of *Judah* to inhabit in one Countrey, the Tribe of *Reuben*, in another, &c. God, I say, doth not parcelout heaven thus to the Saints: no, heaven is theirs with all its *Perquisites*; with all its *Royalties*, There are no enclosures or Land-marks in heaven: There can be no *confinement*, where every thing is *infinite*: Oh what an high value and estimate then should be put upon the Saints! they are heirs! How doth the world respect great heirs? What honour then should we give to the godly!

παῖτα υἱοῦ, They are adopted into  
all

all the stately priviledges of Heaven! It is true, an heir under age may be kept short, but how rich is he when he is possessed of the inheritance? how rich shall the Saints be, when God shall poure out of his love, and shall empty all the treasures of glory into them! The Saints are *jewels*, but their worth and riches is not known; therefore they are trampled upon by the world. *It doth not yet appeare what they shall be:* all things are theirs.

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## CHAP. XIX.

### *The second Inference drawn from the Proposition.*

*Inform.*  
2. Etanch

**I**T shews us a maine difference between the godly and the wicked; the

the godly man hath all his *best things to come*, the wicked man hath all his *worst things to come*: as their way is different, so their end; *Thou in thy life-time receivedst thy good things*\*. \*Luk. 16.

The wicked have all their good things here; they have not only what heart can wish, but, *They have more then heart can wish*\*. \*Pl. 73.7  
their worst things are to come: Why, what is to come? the Apostle answers, *1 Thes. 1. 10. wrath to come.* And here I shall briefly shew you the wicked mans Charter: which consists in five things.

§. I.

1. *The awakning of Conscience*: this is to come. Conscience is Gods deputy in the soul, his viceory; a wicked man doth what he can to unthrone conscience, and put it out of office. Conscience is Gods Echo, and sometimes it is so shrill and clamorous,

morous, that the finner cannot endure the noise, but silenceth conscience, and at last by often finning, conscience begins to be sleepy and seared; *having their conscience seared with an hot iron*, 1 Tim. 4.2. this conscience is quiet, but not good,\* for the *dumbnesse* of con-

\* Bernard.

\* Ideo te  
plango quia  
te ipsum  
non plangis  
Hieron.

science proceeds from the *numbnesse of it*\*: It is with him as with a sick patient, who having a confluence of diseases upon him, yet being a sleep, is insensible of the pain.

The conscience of many a man, is like the body of *Dionysius*, so grosse and corpulent, that though they did thrust needles into his flesh, he felt no pain. Time was when conscience was tender, but by often finning, he is like the Ostrich, that can digest iron; or as it is said of *Mithridates*, that by often accustoming his body to poyson, it never hurt him, but he could live upon it as his food; That sinne which

WAS

was before as the wounding of the eye, now is no more then the *cutting of the naile*. Well, there is a time coming when this sleepy conscience shall be awakened. *Belshazzar* was drinking wine in bowls, *but there came out fingers on the wall, and his countenance changed\**, there, con-<sup>\*Dan. 5. 5. 2</sup>science began to be awakened. Conscience is like a looking-glasse- if it be foul and dusty, you can see nothing in it; but wipe away the dust, & you may see your face in it clearly: there's a time coming, when God will wipe off the dust from the glasse of a mans conscience, and he shall see his sins clearly represented, Conscience is like a Lion asleep, when he awakes he roars and tears his prey: when conscience awakes, then it roars upon a sinner, and tears him, as the devil did the man into which he entred; *Mark. 9. 22.* he rent him, and *threw him into the fire*. When *Moses* rod

R

was

was turned into a Serpent, he was afraid and fled from it; oh what is it when conscience is turned into a Serpent! Conscience is like the Bee, if a man doth well, then conscience gives honey, it speaks comfort; if he do ill, it puts forth a sting: it is called a worm, *Mark. 9. 44. Where the worm never dies.* It is like *Prometheus's Vulture*, it lies ever gnawing it is Gods blood-hound that pursues a man, When the Jaylour\* saw the prison doors open, & as he thought, the prisoners were missing, he drew his sword and would have killed himself: when the eye of conscience is opened, and the sinner begins to look about him for his evidences, Faith, Repentance, &c. and sees they are missing, he will be ready to kill himself: a troubled conscience is the first fruits of hell; and indeed it is a *lesser hell*. That it is so, appears two wayes.

\* Act. 16.

I.

I. By the suffrage of Scripture,  
*Prov.*

*Prov. 18. 14. A wounded spirit who can bear?* a wound in the Name, in the estate, in the body, is sad; but a wound in the conscience, who can bear? especially when the wound can never be healed: for I speak of such as awake in the night of death.

2.

2. By the experience both of good  
and bad. 1. By the experience of  
*good men*: when the storm hath ri-  
sen in their conscience (though af-  
terwards it hath been allayed) yet  
for the present, they have been in  
the suburbs of hell. *David* com-  
plaines of his *broken bones\**, he was  
like a man that had all his bones out  
of joynt. What is the matter? you  
may see where his pain lay, *Psal.* 51.  
3. *My sin is ever before me*; he was  
in a spiritual agony: it was not the  
sword threatened, it was not the  
death of the childe, but it was the  
roarings of his conscience, some of  
Gods arrows stuck fast there:  
R 2                      though

<sup>a</sup>Pia! 51.3.

though God will not damn his children, yet he may send them to hell in this life.

2. By the experience of *bad men*, who have been in the perpetual convulsions of conscience: *I have sinned*, saith *Judas*: before he was nibbling upon the silver bait, the thirty pieces; but now the hook troubles him, conscience wounds him: such was *Judas* his horror, being now like a man upon the rack, that he hangs him self to quiet his conscience. This shews what the hell of conscience is; that men account death easie to get rid of conscience, but in \* vaine: it is with them, as with a sick man, he removes out of one room into another, and changeth the aire, but still he carries his disease with him. Thou mayest think, O sinner, to laugh thy finnes out of countenance; but what wilt thou do when conscience shall begin to flie upon thee, and shall examine

\* Nemo potest  
testāso.  
ipso recur-  
rere. I fid,



amine thee with scourgings\*? it is a <sup>\*Act. 22.</sup>  
mercy when conscience is awaken- <sup>24.</sup>  
ed in time, but the misery is when  
the wound is too late. there being  
then no balm in Gilead.

§. II.

The second thing to come, is, His <sup>2.</sup>  
appearing before the Judge; \* For <sup>\*Cor. 5.</sup>  
we must all appear before the judge- <sup>81.</sup>  
ment seat of Christ: Hierome thought  
he ever heard that founding in his  
ears, *Surgite mortui*, Arise ye dead, &  
come to judgement. What solemn-  
ity is there at an Assizes, when the  
Judge comes to the Bench, and the  
Trumpets are sounded: thus Christ  
the Judge shall be accompanied  
with Angels and Archangels, &  
the Trumpets shall be blown; *Thes.*  
*4. 16.* For the Lord himselfe shall de-  
scend from Heaven with a shout, with  
the voice of the Archangel, and with  
the Trump of God. This is the great

\* 2 Thes.  
1: 7.

R. v. 6. 16.

and general Assizes. Then shall Christ sit down upon the throne of Judicature, holding his sword in his hand, and a flame coming out of his mouth\*. Now the sinner being summoned before him as a prisoner at bar, he hath his guilt written in his forehead, he is *αὐτοκατάκριτος*, condemned before he comes, I mean in his conscience, which is the consistory or petty Sessions: and appearing before Christ, he begins to tremble & be amazed with horreur: and not being covered with Christs righteousness, for want of a better covering, he cries to the mountains to cover him: \* *And the Kings and the great men said to the mountains and rocks fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb. Nothing so dreadful as the sight of mercy abused. Now the Lamb will be turned into Lion, and he who was once a Saviour, will be a Judge.*

§. III.

3.

The third thing to come, is, *his Charge read*: I will reprove thee, and *set thy sins in order before thee*, Psal. 50. 21. As God hath a bottle for teares, so he hath a book to register mens sinnes, Rev. 20. 12. \* *The books were opened*. Oh what a black charge will be read against a sinner! not only the sinnes which have damnation written in their forehead, as drunkenness, swearing, blasphemy, shall be brought into the charge, but those sinnes which he slighted; As,

\* Rev. 20.  
12.

1.

1. *Secret sinnes*, such as the world never took notice of: many a man doth not forsake his sins, but grows more cunning: with the Vintner; he pulls down the bush, but his heart gives as much vent to sinne as ever; his care is rather that sinne

R 4

should

should be *covered* then *cured*: Not unlike to him that shuts up his shop-windows, but follows his trade within doores: he sits brooding upon sinne; he doth with his finnes as *Rachel* did with her fathers Idols, she put them under her that he might not finde them; so doth he put his  
 \*Deut. 27 15. fins in a *secret place*\*: all these finnes shall be set in order before him:  
*Luk. 12. 2. For there is nothing covered that shall not be revealed*: God hath a key for the heart\*.

\*Jer. 17. 19

2.

2. *Little finnes*, as the world calls them; though I know no such thing as little treason; the Majesty against which it is committed, doth accent and inhanche the sinne. Besides, little finnes (suppose them so) yet multiplied, become great. What is lesser then a graine of sand? yet when multiplied, what is heavier then the sands of the sea? a little summe multiplied is great; a little sinne unrepented of will damoe;

as one leak in the Ship, if it be not  
lookt to, will drown\*. You would  
think it is no great matter to forget  
God, yet *Psal. 50. 22.* it hath a hea-  
vy doom. The non-improvement  
of Talents, the world looks upon as  
a small thing; yet we read of him  
that *hid his Talent in the earth, Mat.*  
*25. 25.* he had not spent it; only not  
treading it, is sentenced.

\* *Navis, si  
unam ba-  
buerit, ta-  
bulam per-  
foratam,  
mergitur  
fluctibus.*  
Aug. Tom  
4. de salu-  
tar. doc.

3. *Sinnes* that in the eye of the  
world were looked upon as *graces*;  
sinnes that were coloured and mas-  
qued over with *Zeale of God*, and  
*good intentions*, &c. men put fine  
glosses upon their sinnes, that they  
may obtaine credit, and be the more  
vendible. It is said of *Alcibiades*,  
that he embroidered a curtain with  
Lions and Eagles, that he might  
hide the picture under, full of Owls  
and Sanyres\*. So doth Satan em-  
broider the curtaine with the image  
of Vertue, that he may hide the foul  
picture of sinne under. The devil is

3.

\* *Plutarch.*

[ like

like the Spider, first she weaves her web, and then hangs the flie in it : so he helps men to weave the web of sinne with religious pretences, and then he hangs them in the snare, all these sinnes shall be read in the sinners charge, and set in order before him.

## §. IV.

4. The next thing is, The passing of the sentence, *Mat. 25. 41. Itē maledicti, Depart from me ye cursed.* At the hearing of this sentence, the heart of a sinner will be rent thorow with horror; that heart which before would not break with sorrow for sinne, shall now break with despaire. At the pronouncing of this dreadful sentence, *depart from me,* the sinner would be glad if he could depart from himself, and be annihilated; O it will be a sad departing! We use to say, when a man is dead, he

he is departed; but this will be a departing without a deceasing. As soon as Christ hath pronounced the curse, the sinner will begin to curse himself. Oh what have I been doing! *I have layn in wait for my own blood\**, <sup>Pro. 1. 18</sup> I have twisted the cord of my own damnation. While he lived, he blessed himself; oh how happy am I, how doth providence smile upon me! *Psal. 49. 18. Though whilest he lived he blessed his soul, yet when this sentence is passed, he is the first that will curse himself.*

§. V.

5. The pouring out of the Vial, *Psal. 75. 8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same.* This is the sad execution: hell is set out by Tophet, *Isa. 30. 33.* which was a place situated neare *Hierusalem\**, <sup>\*calvini</sup> where

where they offered their children in the fire to *Moloch*. A Metaphor to figure out the infinite torments of hell: the sinner shall lie in the furnace of Gods wrath, and the breath of the Lord as a paire of bellows, shall blow the fire. Hell is said to be *prepared*, as if God had been sitting down to study and devise some exquisite torment: Hell is set out in one place by fire\*, and in another

\* Mat. 18. 8

\* Mat. 12.

13.

place by darknesse\*; to shew that hell is a fire *without light*: the hypocrite while he lived was all light, no fire; and in hell he shall be all fire, no light; nothing there to give comfort. no *musick* but the shriekes of the damned; no *wine* but what is burnt with the flame of Gods wrath: *There shall be weeping, and wailing, and gnashing of teeth*. The weeping hypocrite shall go to the place of weeping: while he lived, he lifted up his eyes in a false devotion, and now being in hell he shall lift



lift up his eyes\*. Her that gnashed\* Luk. 16.  
 his teeth at the godly, shall now have  
 gnashing enough; before he gnash-  
 ed in *envy*, now in *despaire*; and this  
 for ever. He will burne up the chaff  
 with *unquenchable fire\**, the word  
*unquenchable* scorcheth hotter then  
 the fire. The fire of hell is like  
 that stone in *Arcadia* I have read of,  
 which being once kindled, could not  
 be extinguished. Eternity is the hell  
 of hell; the losse of the soul is irropa-  
 rable; if all the Angels in Heaven  
 should go to make a purse, they  
 could not make up this losse. When  
 a sinner is in hell, shall another Christ  
 be found to die for him? or will the  
 same Christ be crucified again\*? oh  
 no: they are *everlasting burnings*\*  
 Thus the sinner hath all his *worst*  
*things to come*: but a beleever hath  
 all his *best things to come*, the things  
 which eye hath not seen; nor eare  
 heard, viz. the beatifical vision,  
 the crystal streames of joy that run

\* Mat. 3. 12

\* Si rursus

conueris \*

anima, un-

de repaa-

bitur? num

potest aliter

Christus

aut idem i-

terum

cruci figi

pro illa?

Bern.

11. 33. 14;

at

at Gods right hand: his heaven is  
to come.

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CHAP. XX.

*A serious Scrutiny about the Be-  
lievers Charter.*

*Use. 2.  
Tryal.*

**I** Hear, me thinks, a Christian say,  
Great are the Priviledges of a  
Beleever, but I fear I have no  
title to this glorious Charter. All  
depends upon an interest. Were  
there a dispute about our Estate,  
whether such an inheritance did be-  
long to us, we would desire that  
there should be a trial in Law to  
decide it. Here is a large Inheri-  
tance, *things present, and things to  
come*; but the question is, whether  
we are the true Heires to whom it  
belongs? now for the deciding this,  
we

we must seriously examine what right we have to Christ; for all this Estate is made over to us *through Christ*: so in the text; All things are yours, and ye are *Christs*: There comes in the Title. Jesus Christ is the great Magazine and store-house of a Christian, he hath purchased heaven in his blood; now if we can say, *we are Christs*; then we may say, all things are ours.

*Quest.* But how shall we know *Quest.*  
that we are Christs?

*Answ.* Those that are Christs, *Answ.*  
*Christ is in them*, 2 Cor. 13. 5.  
*Know ye not that Christ is in you?*

*Quest.* But how shall we know *Quest.*  
that?

*Answ.* If we are *in the faith*; *Answ.*  
It is observable, before the Apostle had said, *Know you not that Christ is in you*, first he puts this query *Examine whether you are in the faith*. Christ is in you, if you are *in the faith* :

faith : Here lies the question, Have you faith ? Now for the deciding this, I shall do two things: shew you first the essentials of faith, then the consequential. 1. *The essentials of faith.* Faith ere it be wrought must have some preparatories: there must be some legal bruising in the soul, some sense of unworthinesse: now to this blessed Grace of Faith, there are three things especially requisite.

## §. I.

*Shewing that knowledge is requisite to faith.*

- I. The first is *Knowledge*. Faith is an intelligent grace; though there may be knowledge without faith, yet there can be no faith without knowledge: *They that know thy Name will put their trust in thee*, Psalm. 9. 10.

\**Philo.*

\* one calls it, *fides oculata*, quick-sighted

*sighted faith.* Knowledge must carry the torch before faith, 2 Tim. I. 12. *For I know whom I have beleevd.* As faith without works is dead, so faith without knowledge is blind. Devout ignorance damnes: which condemnes the Church of Rome, that think it a piece of their Religion to be kept in ignorance, these set up an Altar to an unknown God: they say, *Ignorance is the mother of Devotion*, but sure, where the Sun is set in the understanding, there must needs be night in the affections. So necessary is knowledge to the being of faith, that the Scripture doth sometimes baptize faith with the Name of knowledge; Isa. 53. 11. *By his knowledge shall my righteous servant justify many*; knowledge is put there for faith. Now this knowledge of Christ which goes before faith, or rather is the embrio and first matter of which faith is formed, consists in foure things: The soule through this  
S optick.

optick glasse of knowledge, sees,

- I. 1. A *preciousness* in Christ, he is the chiet of ten thousand, *the pearl of price*. Christ was never poore, but when he had on our rags: there is nothing in Christ but what is precious; he is precious in his Name, in his Nature, in his Influences, in his Priviledges; he is called a *precious* \* II. 28. 16 *stone* \*; he must needs be a *precious stone*, who hath made us *living stones*.

2. 2. A *fulnesse* in Christ; *the fulnesse of the God-head*, Col. 2. 9. *all fulnesse*, Col. 1. 19. a *fulnesse of merit*; his blood able to satisfie his Fathers wrath: a *fulnesse of Spirit*; his grace able to supply our wants; by the one he doth absolve us, by the other he doth adorn us.

3. 3. A *suitableness* in Christ; that which is good, if it be not *ade-quatum*, suitable, it is not satisfactory: If a man be hungry, bring him fine flowers, this is not suitable, he desires food: if he be sick,

sick, bring him musick, this is not  
suitable, he desires Physick: in this  
sense there is a suitability in  
Christ to the soul; he is (as *Origen*  
speaks\*) whatever is desirable. If <sup>Quicquid</sup>  
we hunger, he is the food of the <sup>appetibile.</sup>  
soul; therefore he is called the *bread*  
*of life*. If we are sick unto death,  
his blood is the *balme of Gilead*; he  
may be compared to the trees of the  
Sanctuary\*, which were both for\* *Ezek. 47.*  
*meat and medicine.* 12

4. A Propenseness and readiness in  
Christ to give out his fulness; there's  
bounty in Christ as well as beauty,  
*Isa. 55. 1. Ho. every one that thirsteth,*  
*come ye to the waters; and he that*  
*hath no money, buy and eat, &c.* Be-  
hold here at what a low price doth  
God set his heavenly blessings! it  
is but a *thirsting*, bring but desires.  
Behold the propenseness in Christ  
to dispense and give out his fulness:  
*buy without money*; a strange kinde  
of buying! As he is all *fulness*

4.

so he is all *sweetnesse*, of a noble and generous disposition; he doth not only invite us, but charge us upon paine of death to come in and beleeve: he threatens us if we will not lay hold of mercy: *he waits*

*\* Isa. 30. 18 to be gracious \**. This is the *lenocinium*,

and enticer of the affections: this draws the eyes and heart of a sinner after him: what are the blessed Promises but Christs golden Scepter held forth? what are the motions of the Spirit, but Jesus Christ *coming a wooing*? and such a knowledge and sight of Christ is necessary to usher in faith: *now* the soul begins to move towards him; he sees all this variety of excellency in Christ, and withal sees a *possibility*, nay, a *probability* of mercy: there is nothing that hinders him. God doth not exclude him unlesse he exclude himself. Then he thinks thus, What is it keeps me off from Christ? is it my unworthinesse?  
be-



behold, there is merit in Christ: is it my wants? there is enough in the fountaine, and Jesus Christ doth not expect that I should carry any thing to him, but rather that I should bring something from him: he doth not expect that I should carry water to the well, only *an empty vessel*: why then should not this fulnesse in Christ be for me as well as others? While he is thus parlying with himself, the Spirit works a kind of persuasion, that Christ is willing that he in particular should taste of this mercy; then follows the second act which faith puts forth, and that is *consent*; Well, I will have Christ whatever it cost me.

§. II.

*That consent is requisite to faith.*

Though *Knowledge* be a necessary antecedent to *Faith*, yet is not

enough, there must be secondly consent: Faith is seated as well in the heart and will, as in the understanding: as well in the affection, as in the apprehension *With the heart*

\* Rom. 10.

10

*man beleeves* \*. Scepticks in Religion, may have a faith in the head, but not in the heart; they are more *Notion*, then *Motion*; the soul consents to have Christ, and to have him upon his own terms.

I.

1. As an *Head*; the head hath a double office: it is the *fountaine of spirits*, and the *seat of government*: the head is as it were the Pilot of the body, it rules and steers it in its motion. The beleever consents to have Christ not only as an Head to send forth spirits, that is *comfort*; but as an head to rule: A sinner would take Christs Promises, but not his Laws: he would be under Christs *benediction*, but not under his *jurisdiction*. A beleever consents to have whole Christ, *non eligit objectum*,  
he

he doth not pick and choose ; but as he expects to sit down with Christ upon the Throne, so he makes his heart Christs Throne.

2. The beleever consents to have Christ for better, for worse, a naked Christ, a persecuted Christ: faith sees a beauty and glory in the reproaches of Christ \*, and will have Christ not only *in purple*, but when \* 1 Pet. 4. 14 with *John Baptist* he is cloathed in *Camels haire*. Faith can embrace the fire, if Christ be in it. Faith looks upon the crosse, as *Jacobs* ladder, by which he ascends up to heaven: Faith saith, Blessed be that affliction, welcome that cross which carries Christ upon it.

3. The Believer consents to have Christ purely for love; if the wife should give her consent only for her husbands riches, she should marry his estate rather than his person; it were not properly to make a marriage with him, but rather to make

a merchandise of him \*: the believer  
 \* *Non est a-* consents for love, \* *amat Christum*  
*micitia, sed* *propter Christum*, he loves Christ for  
*mercatura* Christ : Heaven without Christ is  
 Seneca. not a sufficient dowry for a believer:  
 \* *August.* there's nothing *adulterate* in his con-  
 sent, it is not sinister; there's nothing  
 forced, it is not for fear; that were  
 rather *constraint* then *consent* : a con-  
 sent forced will not hold in Law, it is  
 voluntary. The beauty of Christs  
 person, and the sweetnesse of his  
 disposition, draws the will, which as  
 the *Primum mobile* or Master-wheel,  
 carries the whole soul with it.

4. 4. The believer consents to have  
 Christ *pro termino interminabili*,  
 never to part more; he desires an  
 uninterrupted communion with  
 him, he will part with life, but not  
 with Christ : indeed, death when it  
 slips the knot between the soule and  
 the body, it ties it faster between the  
 soul and Christ.

5. 5. The believer doth so consent  
 to

to have Christ as he makes a deed of gift \*, resigning up all the interest in himself to Christ ; he is willing to lose his own Name , and surname himself by the Name of Christ : to loose his own will, and be wholly at Christs dispose: *Ye are not your own* \* ; he resigns up his love to Christ. In this sense the Spouse is said to be a *spring* \* shut up. She hath love for Relations, but the best of her love is kept for Christ: The world hath the Milk of her love, but Christ hath the creame of it : the choicest and purest of her love is a Spring shut up, it is broached onely for Christ to drink. This is the second Act of faith,

\* *Amor non nisi donum amantis.*

Guil. Paris.

\* 1 Cor 6.

19

\* Cant. 4.

12

### §. III.

*Opening the nature of Recumbency:*

The third thing is *Recumbency*. The soule having given its consent  
that

that the match should be made up, and done it *out of choice*, now it casts it selfe upon Christ as a man that casts himselfe upon the streame to swim, it makes an holy adventure, it clasps about Christ, and saith, My Lord, my Jesus, which is, as it were, the joyning of hands. This Act of *Recumbency* is sometimes in Scripture call'd a *com-  
\*Joh. 6. 37. ing to Christ\**, sometimes a *leaning  
\*Cant. 8. 5. upon Christ\**. This is that faith which justifies.

Now concerning this faith, I shall lay down two Rules. 1. That faith justifies not as a formal cause, but purely as an instrument, *viz.* as it layes hold on Christ the blessed object, and fetcheth in his fulnesse: and in this sense it is call'd a *precious  
\* 2 Pet. I. 1 faith\**: the worth lies not in *faith*, but in *Christ*, on which it doth centre and terminate, Faith in it self considered, is not more excellent than other graces. Take a piece of  
Wax,

Wax, and a piece of Gold, of the same Magnitude, the Wax is not valuable with the Gold; but as this Wax hangs at the label of some Will, by vertue of which a great Estate is confirmed, and conveyed, so it may be worth many hundred pounds. So, faith considered purely in it selfe, doth challenge nothing more then other graces, nay in some sense, it is inferiour, it being an *empty hand*: But as this hand receives the precious almes of Christs Merits, and is an instrument or channel thorow which the blessed streams of life flow to us from him; so it doth challenge a superiority above other graces.

Indeed, some affirme, that the *to wit*, the very *act* of beleeving without reference to the Merits of Christ, justifies. To which I shall say but this; 1. Faith cannot justify as it is an Act, for it must have an object: we cannot (if we make  
good

good sense ) separate between the *Act* and the *Object*. What is faith, if it do not fix upon Christ, but fancy? It was not the people of *Israel* looking up that cured them, but the fixing their eye upon the

2. Brazen Serpent. 2. Faith doth not justify as it is a *Grace*. This were to substitute faith in Christs roome, it were to make a Christ of Faith. Faith is a good Grace, but a bad
3. Christ. 3. Not as a *Work* : which must needs be, if the stresse and vertue of faith lies only in the *Act*, and then we should be justified by Works, contrary to that, *Ephes* 2. 9. where the Apostle saith expressly *Not of works*. So that it is clear; faith's excellency lies in the apprehending and applying the object Christ: therefore in Scripture we are said to be justified, *διὰ τῆς πίστεως*, through faith as an Instrument deputed\*; *Eph. 2. 8.* not *διὰ τὴν πίσιν*, for faith as a formal cause.

The



The second Rule is, that Faith doth not justifie, as it doth *exercise grace*. It cannot be denied but faith hath an influence upon the graces; it is like a silver thread that runnes thorow a chaine of Pearle: it puts strength and vivacity into all the vertues; but it doth not justifie under this Notion. Faith begets obedience: By faith \* *Abraham* obeyed, \**Heb. 11.* But *Abraham* was not justified as he obeyed, but as he beleaved \*. Faith *works by love*, but it doth not justifie as it works by love. \**Rom. 4.3* For as the Sun shines by its brightness, not by its heat (though both are inseparably joyned:) so faith and love are tyed together by an indissoluble knot, yet faith doth not justifie as it works by love, but as it layes hold on Christ. Though faith be accompanied with all the graces, yet in point of justification, it is alone, and hath nothing to do with any of the graces. Hence that speech of *Luther*;  
in

Luther.

in the justification of a sinner, Christ and faith are alone, *Tanquam sponsus, & sponsa in thalamo*, As the Bridegroom and Bride in the Bed-chamber. Faith is never separated from the graces, yet sometimes it is alone. And thus I have shewn you the Essentials of faith.

## §. IV.

*Shewing what are the fruits and products of Faith.*

2. I proceed to the consequentials of faith. There are many rare and supernatural fruits of faith.

1. Faith is an heart-quickning grace, it is the vital Artery of the soul: *The just shall live by his faith, Hab. 2.4.* When we begin to believe, we begin to live. Faith grafts the soule into Christ, as the cion into the stock, and fetcheth all its sap and juyce from that blessed Vine. Faith is the great quickner; it

it quickens our graces, and our duties.

I. Faith quickens our *graces*; the Spirit of God infuseth all the seeds and habits, but faith is the fountain of all the acts of grace; it is as the Spring in the Watch that moves the Wheelles: not a grace stirres till faith set it a work. How doth love work? *By faith!* When I apprehend Christs love, this doth pullize and draw up my love to him again. How doth humility work? *by faith!* Faith humbles the soule; it hath a double aspect, it looks upon sinne, and a sight of sin humbles: it looks upon Free-grace, and a sight of mercy humbles. How doth patience work? *By faith\**! If I beleieve God is a wise God, who knows what is best for me, and can deliver not onely *from* affliction, but *by* affliction: This spins out patience. Thus faith is not only *vi-va*, but *vivifica*: it puts forth a di-  
vine

I.

\* Jam. i. 3.

vine Energy and operation into all the graces.

2.

2. Faith animates and quickens our *duties*. What was the blood of

\*Heb. 10. 4 Bulls and Goats to take away sin\*?

It was their faith in the Messiah, that made their *dead Sacrifices* become *living Sacrifices*. What are

Ordinances, but a *dumb shew*, without the breathings of faith in them: therefore in Scripture it is called,

\*Jam. 5. 7.

\*Heb. 4. 2

\*Rom. 1. 6.

the *prayer of faith*\*, the *hearing of faith*\*, and the *obedience of faith*\*:

dead things have no beauty in them, it is faith that quickens and beautifies.

2.

2. Faith is an heart-purifying grace: *Having purified their hearts by faith*, Act. 15. 9. Faith is a

Virgin-grace, of a pure and heavenly nature. Faith is in the soule as lightning in the Aire, which purgeth; as fire in the Metals, which refines; as Physick in the Body, which works out the disease. Faith

works

works out pride, self-love, hypocrisie: it consecrates the heart: That which was before the Devils Thorow-fare, is now made Gods Enclosure, 1 Tim. 3. 9. *Holding the mystery of faith in a pure conscience.* Faith is an heavenly plant, which will not grow in an impure soile. Faith doth not only *justifie*, but *sanctifie*: as it hath one work in heaven, so it hath another work in the heart: He that before was under the power of some hereditary corruption, as soone as faith is wrought, there is a sacred vertue coming from Christ, for the enervating, and weakening that sin: *the waters are abated.* The woman that did but touch the hemme of Christs Garment, felt vertue coming out of him\*. The touch of faith hath an healing power: Faith casts the Devil out of the *Castle* of the heart, though still he keeps the *Out-works*. Satan hath a party in a Beleever, but there's

\* Mark 5  
27

a Duel fought every day: and faith will never give over, till, as a Prince, it prevails. *This is the faith of Gods Elect* \*. Thou that sayest thou beleevest, hath thy faith removed the *Mountaine* of sinne, and cast it into the Sea? What, a beleever, and a drunkard! a beleever, and a swearer! a beleever and an Apostate! for shame, either leave thy sinnes, or leave thy profession: Faith and the love of sinne can no more stand together, then light and darkness.

3. Faith is an heart-pacifying grace; Peace is the daughter of faith, *Rom. 5. 1. Being justified by faith we have peace with God*; Faith is the Dove that brings an Olive-branch of peace in its mouth; Faith presents God reconciled, and that gives peace. What is it makes Heaven, but the smile of God? Faith puts the soule into Christ, and there's

there's peace; *John 16. ult. That in me ye may have peace.* When the conscience is in a Feaver, and burnes as Hell, faith opens the Orifice in Christs sides, and sucks in his blood, which hath a cooling and pacifying vertue in it. Faith gives us peace in Trouble, nay, out of Trouble. **I.** It gives *Peace in Trouble*: Faith is an heart-pacifying because an heart-securing grace. When *Noah* was in the Ark, he did not fear the Deluge; he could sing in the Ark. Faith shuts a Beleever into the Ark, Christ: *Lead me to the Rock which is higher then I*, was *Dauids* prayer\*. Faith plants the soul upon this Rock. The *West-Indians* built their Palaces upon the tops of hills: in the Flood the waters covered the hills; but a beleever is built higher: *I/a. 33. 16. His place of defence shall be the munition of Rocks*: but a man may starve upon a Rock; therefore it follows, *Bread shall be given*

\**Psal. 61. 2*

him, &c. Faith builds a Christian upon the power, wisdom, faithfulness of God: This is the *munnition of Rocks*: and it feeds him with the hidden Manna of Gods love: here is *bread given him*. The way to be safe in evil times, is to get faith; this ushers in peace, and it is such a peace as doth garrison the heart, *Phil. 4. 7. The peace of God shall keep your heart*, *ορεσπισει*: It shall keep it as in a Tower or Garrison. 2. Faith

2.

gathers *peace out of trouble*; joy

\* John 16 out of sorrow\*; glory out of re-

\* I Pet. 4. 14 <sup>20</sup>proach\*. This is the key to *Samsons*

Riddle, *Out of the eater came meat*;

\* Mat. 7. 6 this explains that Paradox, \* Can

a man gather Grapes of Thornes, or

Figges of Thistles? Yes, of Trials

and persecutions faith gathers joy

and peace: here are Figs of Thistles.

How were the Martyrs ravished in

the Flames? The Apostles were

whipt in prison, but it was with

Sweet-Briar. O how sweet is that

peace



peace which faith Breeds? it is a Plant of the Heavenly Paradise; it is a Christians Festival; it is his Music: it is as *Chrysostome* speaks, the <sup>regards</sup> <sup>πρόσpects</sup> anticipation of Heaven. *Chryf.*

4. Faith is an heart-strengthening grace: a beleever is heart of oke, he is strong to resist tentations, to beare afflictions, to foile corruptions; he gives check to them, though not *full mate*. An unbeliever is like *Reuben*, unstable as water, *he shall not excell*. A state of *infidelity*, is a state of *impotency*. A Beleever is as *Joseph*, who though the Archers shot at him, *his bowe abode in strength*. If a Christian be to do any thing, he consults with faith; this is the sinew, which if it be cut, all his strength goes from him. When he is call'd out to suffering, he harnesseth himselfe with Faith, he puts on this coat of maile; Faith layes in suffering strength, furnisheth the soule

4.

with suffering Promises, musters together suffering graces, propounds suffering rewards.

1. But how comes Faith to be so strong? *Ans.* 1. Because it is a piece of Gods Armour; it is a shield he puts into our hand: *Ephes. 6. 16.*

*Above all, taking the shield of Faith:* a shield will serve for a brest-plate, a sword, if need be, an helmet; it defends the head, it guards the vitals; such a shield is Faith. 2. Faith brings the strength of Christ into the soul;

ἐν τῷ  
Χριστῷ ἐν-  
δυναμῶν.

*Phil. 4. 13. I can do all things through Christ that strengthens me.* The strength of faith lies out of it self, it grafts upon another stock. When it would have wisdom, it consults with Christ, whose Name is *wonderful, Counsellour*; when it would have strength, it goes to Christ, who is call'd the Lion of the Tribe of *Judah*. Christ is a Christians Armour, Faith is the key that unlocks it. Faith hangs upon the lock of Christ,

all

all its strength lies here ; cut it off from this lock, and it is weaker then any other grace. Christ may be compared to that tower of *David*\*, \*Cant. 4.4  
*on which there hang a thousand bucklers, all shields of mighty men.* The faith of all the Elect, these shields hang upon Christ. Faith is an Heroical grace; the Crown of Martyrdom is set upon the head of faith. *By faith they quenched the violence of the fire*\*, the fire overcame their bodies, but their faith overcame the flame. \* Heb. 11. 34.

5. Faith is a life-fructifying grace, it is fruitful. *Julian* upbraiding the Christians, said, that their Motto was *Only believe*; and the Papists call us *solifidians*: Indeed, when faith is alone, and views all the rare beauties in Christ, then faith sets a low value and esteeme upon works: but when faith goes abroad in the world, good works are the handmaids that wait on this Queen.

Though we place faith in the highest Orbe in matter of Justification, yet good works are in conjunction with it in matter of Sanctification.

'Tis no wrong to good works to give faith the upper hand, which goes hand in hand with Christ.

Good works are not separated from faith, only faith challengeth its seniority. Faith beleeves as if it did not work, and it works as if it did not believe. Faith hath *Rachels* eye, and

Rom. 7.4 *Leahs* womb: Rom. 7. 4. *That ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God.* Faith is that Spouse-like grace which marries Christ, and good works are the children which faith bears.

Thus having briefly shewn you the nature of Faith. I now come to the reflexive *Act*: Have you faith or no? And here let me turne my self, first to Unbeleevers, such as  
can-

cannot finde that they have this uniting, this espousing grace; what shall I say to you? Go home and mourne; think with your selves, what if you should die this night? what if God should send you a Letter of summons to surrender? what would become of you? you want that grace which should entitle you to Christ and Heaven: oh, I say, mourne: yet mourne not as them *without hope*, for in the use of means you may recover a Title. I know it is otherwise in our Law-Courts; if a Title to an Estate be once lost, it can never be recovered: but it is otherwise here; though thou hast no Title to Christ to day, yet thou may'st recover a Title: thou hast not sinn'd away the hope of a Title, unless thou hast sin'd away the sense of sinning. To such as are resolv'd to go on in sinne, I have not a word to say, they are upon the spurre to go to hell: but to you that have been

been *prodigal sonnes*, but are now taking up serious resolutions to give *a bill of divorce* to your finnes; let me encourage you to come to Christ, and to throw your selves upon his blood; for yet a Title to heaven is recoverable.

*Object. 1*

*Object. 1.* But saith the sinner, Is there hope of mercy for me? sure this is too good news to be true: I would believe, and repent, but I am a great sinner. *Answ.* And who else doth *Christ come to save* \*? whom doth *God justify but the un-*  
 \* 1 Tim. 1.  
 15  
 \* Rom. 4. 5. *godly* \*? did Christ take our flesh on him, and not our sins?

2.

2. But my sins are of no ordinary die?

*Answ.* And is not Christs blood of a deeper purple then thy finnes? is there not more *vertue* in the one, then there can be *venome* in the other? what if the Devil doth magnifie thy sins? canst not thou magnifie thy Physician? cannot God drown

drown one sea in another, thy finnes  
in the Ocean of his mercy?

3. But my sins are of a long standing?

3.

*Answ.* As if Christs blood were  
onely for new and fresh wounds;  
We read that Christ raised not only  
the daughter of *Fairus*, which was  
*newly dead*, and the widows Sonne  
which was *carried forth to burying*;  
but *LaZarus*, that had layn four dayes  
*in the grave*, and began to putrifie:  
and hath Christ lesse vertue now in  
Heaven then he had upon earth? if  
thine be an old wound, yet the me-  
dicine of Christs blood applied by  
faith, is able to heal it: therefore sink  
not in these quick-sands of despaire.  
*Judas* his despair was worse in some  
sense then his Treason. I would not  
encourage any to go on in sinne,  
(God forbid,) 'tis sad to have old  
age and old sins. It is hard to pull up  
an old tree that is rooted, it is easier  
to cut it down for the fire; but let  
not

not such despair : God can give an old sinner a new heart, he can *make*

*\* Isa. 30. 19 springs in the desert \**: Have not others been set forth as patterns of mercy, who have come in at the twelfth houre? Therefore break off the league with sinne, throw thy self into Christs arms, say, Lord Jesus, thou hast said, *\* Those which come to thee, thou wilt in no case cast out.*

2. Let me turne my selfe to the people of God, such as upon a serious scrutiny with their own hearts, have ground to believe that they have faith, and being in the faith, are ingrafted into Christ : read over your Charter, *All things are yours*: things present, and to come : You are the heires on which God hath settled all these glorious priviledges. *Give wine, saith Solomon, to them that are of heavy hearts \**. But while I am going to poure in this wine of consolation, me thinks, I heare the Christian sadly disputing against him-

*\* Pro. 31. 6*



himself that he hath no right to this Charter.

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CHAP. XXI.

*The Beleevers Objections answered.*

**T**Here are three great Objections which he makes.

*Object. 1.* Alas, saith he, *Object. 1.*

I cannot tell whether I have faith or no?

*Answ.* Hast thou no faith? how did'st thou come to see it? a blind man cannot see: thou canst not see the lack of grace, but by the light of grace. *Answ.*

*Quest.* But sure, if I had faith I should discern it? *Quest.*

*Answ. 1.* Thou mayest have faith, and not know it: a man may seek for that sometimes which he hath in his hand. *Answ. 1.*

*Mary*  
was

was with Christ, she saw him, she spake with him, yet her eyes were held that she did not know it was *Christ*: the child lives in the womb, yet doth not know that it lives.

2. Faith oft lies hid in the heart, and we see it not, for want of search; the fire lies hid in the embers, but blow aside the ashes, and it is discernable: Faith may be hid under fears, temptations; but blow away the ashes. Thou prizest faith; had'st thou a thousand Jewels lying by, thou would'st part with all for this Jewel: no man can prize grace but he that hath it. Thou desirest faith, the true desire of faith, is faith. Thou mournest for want of faith; dispute not, but beleeve; what are these tears but the seeds of faith?

*Object. 2.* But my faith is weak, the hand of it so trembles, that I feare it will hardly lay hold upon Christ?

*Answ.*

*Answ.* There are seven things which

which I shall say in reply to this.

1. A little faith is faith; as a sparkle of fire is fire: though the pearle of faith be little, if it be a true pearle, it shines in Gods eyes. This little grace is the seed of God\*, and it shall never die, but live as a sparkle in the main sea. \* Joh. 3. 9.

2. A weak faith will entitle us to Christ as well as a stronger. *To them that have obtained like precious faith*, 2 Pet. 1. 1. not but that there are degrees of faith; as faith *purifies*, so all faith is not alike, one is more then another; but as faith *justifies*, so faith is *alike precious*; the weakest faith justifies as well as the faith of the most eminent Saint; a weak hand will receive the almes: for a man to doubt of his grace because it is weak, is rather to rely upon grace, then upon Christ.

3. The Promise is not made to strong faith, but to true. The Promise doth not say, Who ever hath a faith that can remove mountaines, that can stop the

the mouth of Lions, shall be saved, but *whoever believes*, be his faith never so small, the Promise is made to true faith, and for the most part to weak. What is a *grain of mustard-seed*, what is a *bruised reed*, but the emblem of a weak faith? yet the Promise is made to these:

\* Mat. 12.

20

*A bruised reed will he not break* \*. The words are a *metonymy*, where the lesser is put for the greater. *He will not break*, that is, he will *bind up*: Though Christ chides a weak faith, yet that it may not be discouraged, he makes a Promise to it. *Hierome* observes upon the Beatitudes, there are many of the Promises made to weak grace: *Matth. 5. 3. Blessed are the poor in spirit; Blessed are they that mourne*, ver. 4. *Blessed are they that hunger*, v. 5.

4.

4. A weak faith may be fruitful; weakest things do multiply most. The Vine is a weak tree, it is born up and under-propt, but it is fruitful, it

is

is made in Scripture the Emblem of fruitfulness\*. The thiefe on the Crosse, when he was newly converted, he had but a weak faith; but how many precious clusters grew upon that vine! *Luk. 23.40.* he chides his fellow-thief; *Dost thou not fear God?* he falls to self-judging, *we indeed suffer justly*: he believes in Christ when he said, *Lord: he makes an heavenly prayer, remember me when thou comest into thy kingdom*: here was a young plant, but very fruitful. Weak Christians oft are more fruitful in affections; how strong is the first love, which is after the first planting of faith!

\* *Psal. 128*

*Luke 23*

*40. Ver. 41.*

5. A Christian may mistake, and think he is weak in faith because he is weak in assurance, whereas faith may be strongest when assurance is weakest; assurance is rather the fruit of faith: The woman of *Canaan* was weak in assurance, but was strong in faith, Christ gives her three repulses,

5.

U

but

but her faith stands the shot; she pursues Christ with an holy obstinacy of faith, insomuch that Christ sets a Trophy of honour upon her faith,

\* Mat. 15.  
28.

\* *O woman, great is thy faith*: it may be a strong faith, though it doth not see *the print of the nailes*: it is an heroicall faith that can swim against winde and tyde, *believe against hope*\*. Christ sets the crown upon

\* Rom. 4.  
18.

the head of faith, not of assurance. *Job. 20. 29. Blessed are they that have not seen, and yet have believed.*

6.

6. God hath most care of weak believers; the mother tends the weak child most: *God will gather the lambs with his armes, and carry them in his bosome*\*. The Lord had a great care

\* Isa. 40. 11

of his weak Tribes: when *Israel* march'd towards *Canaan*, the Tribes were divided into several companies or Brigades: now it is observable, all the weak Tribes were not put together, lest haply they should discourage one another, & so have  
fainted

fainted in their march; but God puts a strong Tribe to two weak Tribes; as *Issachar*, *Zebulon*, two weak Tribes, & *Judah* a victorious Tribe; therefore he gives the Lion in his standard: surely this was not without a mystery; to shew what care God hath of his weak children, CHRIST the Lion of the Tribe of *Judah* shall be joyned to them.

7. Weak faith is a growing Faith; 'Tis resembled by the grain of Mustard-seed, of all seeds the least; but when it is grown, it is the *greatest among herbs; and becometh a Tree,* so that the birds of the air come and lodge in the Branches thereof\* \* Mat. 13.

Faith must have a growing time; 32.

The seed springs up by degrees; First the Blade, and then the Eare, and then the full Corn in the Eare: the strongest faith hath sometimes been weak. The faith that hath been renowned in the world, was

once in its infancy and minority : Grace is like the waters of the Sanctuary, which did rise higher and higher. Wait on the Ordinances, these are the breasts to nourish faith : be not discouraged at thy weak faith, though it be now in the blossome, and bud, it will come to the full flower.

*Object. 3.* But saith a child of God, I fear I am not elected?

*Answ.* What, a Beleever, and not elected? Who told thee thou wert not elected? Hast thou any skill in the black Book of Reprobation? The Angels cannot unclasp this Book, and wilt thou meddle with it? Which is our duty to study? Gods *Secret will*, or his *Revealed*? 'Tis a sin for any man to say he is a Reprobate. That which keeps him in sinne, must needs be a sin; but this Opinion keeps him in sinne, it cuts the sinews of endeavour. Who will take paines for heaven that



that gives up himselfe for lost? O Belleevee! be of good comfort, thou needest not look into the Book of Gods Decree, but look into the Book of thy heart, see what is written there: he that findes the Bible copied out into his heart, his nature transformed, the byasse of his will changed, the signature and engravings of the Holy Ghost upon him, he doth not look like a Reprobate.

When you see the fruits of the earth spring up, you conclude the Sun hath been there; 'Tis hard to climb up into Election: but if we finde the fruits of holinesse springing up in our hearts, we may conclude the Sun of Righteousnesse hath risen there, *2 Thes. 2. 13. God hath from the beginning chosen you to salvation by the sanctification of the Spirit.* By our Sanctification we must calculate our Election. Indeed, God in saving us, begins at the highest Link in the Chaine, *Election*; but

we must begin at the lowest Link of the Chaine, *Sanctification*, and so ascend higher.

Therefore laying aside all disputes, let me poure in of the Wine of consolation. Thou who art a Believer, (and though thou wilt not affirm it, yet thou canst not deny it without sin ) let me do two things; shew you your happinesse, then your duty.

- I. 1. *Behold your happinesse*: all the things which you have heard of, *present* and *to come*, are your portion and prerogative. What shall I say to you? All my apprehensions fall short: When I speak of *things to come*, I know not how to expresse my self but by a deep silence, and astonishment. O the Magnitude and Magnificence of the Saints glory! The ascent to it is so high, that it is two high for any mans thoughts to climb: The most *sublime spirit* would here be two low and jejune.  
How

How happy art thou, O Beleever!  
if God himfelfe can make thee blef-  
fed, thou shalt be fo: If being in-  
vested with Christs Robes, ena-  
mell'd with his beauty, replenished  
with his love: If all the dimenfi-  
ons of glory will make thee blef-  
fed, thou shalt be fo. O the infinite  
superlative happineffe of a Believer!  
All things to come are his. What?  
To have the same Joynture with  
the Angels, those blessed Spirits!  
Nay, to speak with reverence, to  
have a partnership with God him-  
felfe! to be enriched with the same  
glory which did sparkle forth in the  
humane nature of Christ \*! How \* Joh. 17.  
amazing is this! the thoughts of it<sup>22</sup>  
are enough to swallow us up. O  
what an inheritance is he borne to,  
who is new borne? Suppose he is  
poore in the world, and despised,  
(The King of the *Moors* was offend-  
ed at Religion, because the Profes-  
sors of it were poore,) I say to

\* Luk 6. 20

him as our Saviour, \* Blessed are ye poore, for yours is the Kingdome of God. All things to come are yours. Who would not be a Believer! O that I might tempt such to Christ as yet stand out.

2.

2. *Learne your duty.* Mercy calls for Duty.

## CHAP. XXII

*Shewing the Duties of a Believer by way of Retaliation.*

**T**Here are severall Duties which I would presse upon Beleevers, and they branch themselves into particulars.

I.  
Branch.

1. *Admire, and thankfully adore the love of God in sealing this rich Charter upon you. You that are*

mirrors

mirrors of mercy should be monuments of praise. How was David affected with Gods goodnesse? 2 Sam. 7. 19. *Thou hast spoken of thy servants House for a great while to come.* So should we say, Lord, thou hast not only given us things present, but thou hast spoken of thy servants for a great while to come, nay, *for ever.* It will be a great part of our work in heaven, to admire God: let us begin to do that work now which we shall be for ever doing. Adore free-grace; free-grace is the hinge on which all this turnes; Every link in this golden chaine is richly enamell'd with free-grace; Free-grace hath provided us a plank after shipwark. When things past were forfeited, God hath given us things to come; When we had lost Paradise, he hath provided heaven. Thus are we raised a step higher by our fall; Set the Crown upon the head of free-grace. O to what a Scraphie

raphical frame of spirit should our hearts be raised! How should we joyne with Angels and Arch-Angels in blessing God for this! 'Tis well there is an eternity coming; and truly that will be little enough to praise God. Say as that sweet

Pf. 103. 1. Singer of Israel, *Psal. 103. 1. Blesse*

ברכי *the Lord, O my soul;* Or as the Original will bear\*, Bow the Knee, O נפשי *my soul,* before the Lord. \*יהוה

Thus should a Christian say, All things in heaven and earth are mine; God hath settled this great portion upon me, *Bow the Knee, O my soul;* praise God with the best instrument, the *heart*, and let the instrument be screwed up to the highest, do it with the *whole* heart. When God is tuning upon the string of mercy, a Christian should be tuning upon the string of Praise, I have given you but a taste of this new Wine: yet so full of Spirits it is, that a little of it should enflame the heart in thankfulness.

fulnesse. Let me call upon you, who are the heires apparent to this rich inheritance, *Things present and to come*; that you would get your hearts elevated, and wound up into a thankful frame. 'Tis not an handsom posture, to see a Christian ever complaining when things go crosse. O do not so look upon your troubles, as to forget your mercies. Blessè God for what is to come: and to heighten your praises, consider God gives you not onely these things, but he gives you himself. It was *Austins* prayer: Lord, saith he, What ever thou hast given me, take all away, only give me thy self: You have not only the gift, but the Giver. O take the Harp and Violl; if *you* do not blessè God, who shall? where will God have his praise? he hath but a little in the World. Praise is in it self an high Angelical work, and requires the highest spirited Chri-

*Da mihi te  
Domine.*

Christians to performe it. Wicked men cannot praise God: they can say, *God be thank'd*; but as it is with the Hand-Dial, the finger of the Diall is at twelve, when the Diall hath not moved one minute: So, though the tongues of wicked men are forward in praise, yet their hearts stand still. Indeed, who can praise God for these glorious priveledges to come, but he that hath the Seal of the Spirit to assure him that all is his? O that I might perswade the people of God to be thankful, *Make Gods praise glorious*.

\* Psal. 62. 1

Let me tell you, God is much taken with this frame; Repentance is the joy of heaven, and Thankfulness is the musick of Heaven; let not God want his musick; let it not be said, God hath more Murmurers than Musicians; *Who so offereth praise, glorifies me*.

\* Pl. 50. ult.

2. Branch.

(2. If all things to come are yours,



yours, live suitable to these glorious hopes; you that look for things to come, let me tell you, God looks for something present from you, namely, that your lives be answerable to your hopes. *What manner of persons ought you to be?* 2 Pet. 3.11.

You have heard what manner of privileges you shall have; I, but what manner of persons ought you to be?

Those that look to differ from others in their Condition, must differ from them also in their Conversation.

Wherefore beloved, seeing you look for such things, be diligent that you may be found of him in peace, without spot.

We would all be glad to be found of God in peace, then labour to be found without spot.

Spot not your faces, spot not your consciences; live as those who are the Citizens and Burgeses of this new Jerusalem above.

Walk as Christ did upon earth. There are three steps in which we should follow Christ

1. In

I.

I. In sanctity: his was an holy

<sup>\*Joh.8.46</sup> life; Which of you convinceth me of sinne? Though he was made sinne, yet he knew no sinne. The very devils acknowledged his holinesse: we know thee who thou art, *The holy one of God*. Oh be like Christ, tread in his steps. In the Sacrament,

<sup>\*1 Cor. 11.</sup>

26.

*we shew forth the Lords death\**: And in an holy conversation we shew forth his life. The holy oyl, where-with the Vessels of the Sanctuary were to be consecrated, was compounded of the purest ingredients\*, which was a Type and Embleme of that Sanctity which should rest upon the godly; their hearts and lives should be consecrated with the holy oyle of the Spirit. Holinesse of life is *Corona Evangelii* the ornament of the Gospel, it credits Religion. *Sozomen* observes that the devout life of a poore captive Christian woman moved a King and his whole family to embrace the Christian

<sup>\*Exod.30</sup>

23.

stian faith \*. Whereas how doth it  
eclipse, and as it were intomb the Sczo. l. 7.  
honor of religion when men profess  
they look for heaven, yet there is no-  
thing of heaven in them; if there be  
light in the lantern, it will shine  
out: and if grace be in the heart, it  
will shine forth in the conversation.  
It is a great sinne in these times to be  
bewailed, the looseness of Professors:  
even those that we hope (by the rule  
of charity) have the sap of grace in  
their heart, yet do not give forth  
such a sweet savour in their lives.  
How many under the Notion of  
Christian Liberty, degenerate into  
Libertinisme. The carriage of some  
that go for Saints is such, that it  
would make men afraid to embrace  
Religion. What *Chrysostome* saith  
of the Contentions of the Church  
in his time; (If, saith he, a Gen-  
tile should come and say, I would  
be made a Christian; yet when he  
sees such a spirit of dissension among  
them;

them; one of *Paul*, and another of *Apollo*, such are the diversity of opinions, that he knowes not which to chuse, but must return to his Gentilisme againe:) The same may I say of the loosenesse, if not *scandals* of some Professours; If a stranger should come from beyond Sea, and see the miscarriages of many, their Covetousnesse, their Licentiousness; had he no other Bible to read in, but the lives of some Professours, he would turne back again and resolve never to be made a Christian. *Pudet hac opprobria nobis* — . What a shame is this? Did Christ walk thus when he was upon earth? His life was a pattern of Sanctity! You that are Professours, your sinnes are sinnes of unkindnesse, they go nearest to Christs heart. Do you live as those who have hope of things to come? is Christ preparing Heaven for you, and are you preparing Warre against him? *Is this*

this your kindness to your friend? O  
 consider how you wound Religion;  
 Your finnes are worse then others.  
 A finne in a black cloth is not so ea-  
 sily seen or taken notice of; but a  
 spot in a piece of scarlet, every ones  
 eye is upon it. The finnes of wick-  
 ed men are not so much wondered  
 at, they can do no other, their's is a  
 spot in black; but a finne in a Pro-  
 fessour, this is like a spot in a bright  
 Scarlet, every ones eye is upon it;  
 how doth this dishonour the Gos-  
 pel? and is it not sad that others  
 should make a rod of your finne to  
 lash Religion? The *deviation* of the  
 godly is as odious as the *devotion* of  
 the prophane. Oh that there were  
 such a lustre and Majesty of holinesse  
 in the lives of Professours, that o-  
 thers might say, These look as if  
 they had been with Jesus, they live as  
 if they were in Heaven already.  
 Aaron must not onely have Bells;  
 but Pomegranates, which were for

favour, as the other were for sound. It is not enough to discourse of godlineffe, or to make a noise by a Profession: What are these bells without the Pomegranates, *viZ.* a life that casts a savour in the Church of God?

2.

2. Walk as Christ did, *in humility.* His life was a patterne of Humility. He was the Heire of Heaven, the God-head was in him, yet *he took upon him the forme of a servant*, Phil. 2. 7. Oh infinite humility for a *Saviour* to become a *servant*, for the Lord of glory to lay aside his robe, and put on a livery; as if a King should leave his Throne, and wait at table, nay, that is not all, but Christ washeth his Disciples feet. *He poured water into a basen, and began to wash his Disciples feet, and to wipe them with the towel*, John 13. 6. no wonder it is said that he came *in the forme of a servant*; he stands here with his basen of water and a towel: Yea, to expresse the  
depth

depth of his Humility, he was made *ἐν ὁμοιωματι ἀνθρώπων*, in the likeness of men\*. O how did Christ \*Phil. 2.7 abase himself in taking flesh! it was more humility in Christ to humble himself to the *womb* then to the *cross*. It was not so much for flesh to suffer, but for God to be made flesh: this was the wonder of humility\*. We \*O Sancta humilitas, reade Christs flesh is call'd a vail, tu filium Dei descendere fecisti in utero Mariae virginis, Aug. Heb. 10. 20. Through the vail his flesh; indeed the taking of flesh was the wearing of a vail. By putting this dark vail upon him, he eclipsed the glory of the Deity. This was Christs emptying of himself, Phil. 2. which \*ἐκένωσεν Tertullian renders\*, he exhausted ἐαυτὸν, himself. The Metaphor may allude exhaustit se ipsum. Ter. to a vessel full of wine that is drawn out; Christ in whom all fulness dwels. by humility seemed to be so drawn out as if there had been nothing left in him\*. Behold here a rare pattern \*Ad nibilum se redēgit. Beza.

You that look for things to come,

X 2

tread

tread in this step of Christ, be humble; grace shines brightest through the mask of humility; Humility is such a precious herb as grows not in the garden of Philosophy, that is rather *humanity* then *humility*. *Humility beautifies our persons.* The humble Saint looks like a Citizen of heaven. Humility is the vaile of a Christian: Christs bride never looks more beautiful in his eyes, then when she hath on this vaile; *Be ye cloathed with Humility* \*. Or as the Greek word is, *be ye knotted*. Humility is the spangled knot in the garment of our graces. *Humility sweetens our duties*; incense smells sweetest when it is beaten small \*: when the incense of our duties is beaten small with humility, then it sends forth its most fragrant perfume. The violet is a sweet flower; it hangs down the head so low that it can hardly be seene, only discovers it self by its sent. This is the em-

\* ἐννοῦβ-  
σαδε.

\* Species  
aromaticæ,  
cum in pul-  
verem redi-  
guntur sua-  
vissime re-  
dolent.



emblem of humility.

The humble Christian studies his own unworthineſſe; he looks with one eye upon grace to keep his heart *cheerful*; and with the other eye upon ſinne, to keep it *humble*. Better is that ſinne which humbles me then that duty which makes me proud\*. As humility hides anothers error, ſo it hides its own graces. Humility looks upon anothers virtues and its own infirmities. The humble man admires that in another which he ſights in himſelfe; he is one that denies not only his evil things, but his good things; not only his *ſinnes* but his *duties*; he deſires to have *atonement made* even for the *Altar*\*. The humble Saint is no murmurer, yet he is ever complaining; the more knowledge he hath, the more he complains of ignorance; the more faith, the more he complains of unbelieve; in ſhort, the humble Christian

\*Melius eſt  
peccatum  
humilians  
quam juſti-  
tia inflans.  
Aug. col.

\*Exod. 19.  
36

translates all the glory from himself to Christ. *Constantine* did use to write the Name of Christ upon his doores; so doth the humble soule write Christ, and free-grace upon his duties. *I laboured more abundantly then they all; yet not I, but*

\* 1 Cor. 15.  
10. *the grace of God which was with me* \*.

When he prays, saith he, 'tis the

\* Rom. 8. *Spirit helps my infirmities*, Rom. 8.

26. When he mourns for sinne, saith he,

\* Job 23. 16 *the Almighty makes my heart soft* \*.

Job 23. 16. When his heart is in a good frame, saith he, *By the grace*

\* 1 Cor. 15.  
10. *of God I am what I am* \*. When he

conquers a corruption, saith he, *It is*

\* Phil. 4. 13 *through Christ that strengthens me* \*.

As *Joab* when he had gotten a Victory, sends for King *David* that he might carry away the Crown of it: so doth the humble Christian when he hath gotten the Victory over a corruption, he sets the Crown upon the head of Christ; O blessed humility. You that look for things

things above, let me tell you, the way to ascend, is to descend, the lower the tree roots, the higher it shoots up: would you shoot up in glory, would you be tall Cedars in the Kingdome of God? be deeply rooted in Humility. Humility is compared by some of the Fathers to a *Valley*; we must walk to Heaven thorow this Valley of humility. Humility distinguisheth Christs Spouse from harlots. Hypocrites grow in Knowledge, but not in Humility. *Knowledge puffs up*, 1 Cor. 8. 1. 'Tis <sup>ἡ γνῶσις</sup> <sub>οὐαίσις.</sub> a Metaphor taken from a paire of Bellows, that are blown up and fill'd with winde. He that is proud of his knowledge, the Devil cares not how much he knowes. It is observable in the old Law, that God hated the very resemblance of the sinne of pride, he would *have no honey mingled in their offering; Ye shall burne no leaven, nor any honey in any offering of the Lord made by fire* \*.

<sup>\*</sup> Lev. 2. 11

Indeed, leaven is soure but what is there in honey that should offend? why no honey? because honey when it is mingled with meale or flower maketh it to rise, and swell; therefore the people of *Israell* must mingle no honey in their offering. This was to let us see how God hated the resemblance of this sinne of pride. Be humble.

3. Be like Christ in Charity; Christs life was a life of charity; he breath'd nothing but love; he was full of this sweet perfume: as his Per-

\* Cant. 5.  
16 son was lovely \*, so was his disposition, he was compos'd all of love: his lips dropp'd honey, his side dropp'd blood, his heart dropp'd love. You that expect these glorious things to

\* Color gratia purpureus, ejusque fulgor obscurior esset si non charitate vestiretur. Bern.  
come, live as Christ did, *live in love* \*. Oh that this spice might send out its fragrant smell among Christians! We know we are passed from death to life, because we love the brethren \*.

† 1 Joh. 3. Dost thou love the person of Christ, and

and hate the picture? *He that loves him who doth beget, loves him also that is begotten*\*. There are two Devils which are not fully cast out of Gods own people, The devil of *vain glory*, and the devil of *uncharitableness*. Are we not fellow-Citizens? Doe we not all expect the same Heaven? Nay, are we not Brethren? which should be a sufficient bond to knit us together in amity. We have all the same Father, *God*; We are borne of the same Mother, the *Church*; we are begotten of the same Seed, the *Word*; We suck the same breasts, the *Promises*; We feed at the same Board, the *Table of the Lord*; We weare the same cloathing, the *robe of Christ's Righteousnesse*; We are partners in the same glory, the *inheritance of the Saints in light*. And shall we not love? There is indeed a blessed strife, when the Saints strive for the faith: but this is a strife that consists  
of

\* 1 Joh. 5. 1

\* συνανθ.  
ἀδυνήεις.

of unity *Striving together for the faith of the Gospel*, Phil. 1. 27\*. You that look for things to come, live suitably to your hopes: Walk as Christ did; that some of his beames may shine in you, and his life may be as it were copied out in yours.

3.  
Branch

3. The third duty is, If things to come are a Beleevers, be content though you have the lesse of things present: a Beleever is to be valued according to that which is in reversion. Things to come are his. If you were to take an estimate of a man's Estate, would you value it by that which hee hath in his House, or by his Land? Perhaps he hath little in his house, little money, or plate; but he is a landed man, There lies his Estate. While we are in this house of *Clay*, we have but little. Many a Christian can hardly keepe life and soul together; but, he is a *landed man*, things to come are his; then be content with the lesse of things present

sent: If we have but a small fore-crop; we shall have a great after-crop; it is sufficient if we have but enough to beare our charges till we come to Heaven. An Heire that hath a great Estate beyond Sea, though hee hath but little money for his voyage thither, he will be content. If a Christian hath but enough to pay for his passage, till he comes at Heaven, it is sufficient. Should not *Hagar* have been content, though the water were spent in her Bottle, when there was a Well so neare? God hath made a Deed of gift, he hath given Christ to a Beleever, and in him all things, *things present and to come*, Grace and Glory\*; is not here enough to make him content? But, saith the Christian, I want present comforts. Consider, the Angels in heaven are rich, yet they have no money; thou hast things to come, *Angels riches*, such as cannot stand with reprobation; be content then with

\* Ps. 84. 11.

with the least of things present. If thou complaineſt of any thing, let it be of thy complaining.

4. *Branch* 4. Labour for ſuch an high degree of faith, as to make theſe things to come, preſent. Faith and Hope are two Siſters, and are very like; they differ thus; Hope looks at the excellency of the promiſe, faith at the certainty of it: now faith looking at the infallible truth of him that promiſeth, thus it makes things to come, preſent. Faith doth antedate glory, it doth ſubſtantiate things not ſeen\*. Faith alters the Tenſes, it puts the Future into the Preſent Tenſe, *Psalm 60. 6. Gilead is mine, Maſſeh is mine, Ephraim is the ſtrength of my head, &c.* Thoſe places were not yet ſubdued, but God had ſpoken in his holineſſe, he had made David a promiſe, and he beleev'd it, therefore he looked upon them as already ſubdued: *Gilead is mine, &c.* So ſaith Faith, God hath ſpoken in his



his holinesse, he hath made me a promise of things to come, therefore Heaven is mine already. When one hath the reversion of an house, saith hee, This house is mine, Oh that wee had this *Art* of Faith, thus to anticipate Heaven, and make things to come present. Thou who art a Beleever, Heaven is thine now; thy head is already glorified; nay, heaven is begun in thee, thou hast some of those joyes which are the *primittie*, the first-fruits of it. A Christian, by the eye of faith, through the Perspective-glasse of the promise, may see into Heaven. Faith sees the Promise fulfilled before it be fulfilled. Faith sets to its hand: *Item*, Received so much, before it be paid. Had we a vigorous faith, we might be in heaven before our time: That which a weak beleever hopes for, a strong Beleever doth in some kinde possesse. Oh that we could often take a prospect of the Heavenly Paradise:

radise: *Walke about Sihon, and go round about her, tell the towers thereof,*

\* Pſal. 48. *mark ye well her bulwarks, consider her*

12. 13. *Palaces* \*: So, Walk into the Heavenly Mount, see what a glorious situation it is, go tell her Towers, see what an inheritance you have; see your Nobility, behold your Scutchion: Oh that we could thus breath our faith up this Mount of Heaven every day. Do not say, All this shall be mine; but, It is mine already: my Head is there, my faith is there, my heart is there: could we thus living up to the height of our faith, reallize and antedate *things to come*, how would all present things vanish! if a man could live in the Sunne, the earth would not appeare: when Saint *Paul* had been wrapped up into the third Heaven, the earth did hardly appeare ever after: see how he scornes it, *I am crucified to the world*: it was a dead thing to him, he had begun Heaven already; thus  
it

it is with a man that is Heavenlized.

You Saints that are earthly, the eye of your faith is blood-shot: it is the character of a sinner, *he cannot see as farre off\**, 2 Peter. 1.9. like a man <sup>\* μωπῶς</sup> <sub>cor.</sub> who hath bad eyes, that can see but just before him. Faith carries the heart up to heaven, & brings heaven down into the heart.

5. If all things to come are yours, 5.  
then walk chearfully with God, put *Branch*  
on your *white robes*: hath a Belee-  
ver a title to heaven? what, and  
sad? *We rejoyce in hope of the glory*  
*of God*, Rom 5.2. It is but a while,  
'tis but putting off the earthly  
clothes of our body, and wee shall  
bee clothed with the bright robes of  
glory, and can a beleever be sad?  
See how Christ doth secretly check  
his Disciples for this, *Luke. 24. 17.*  
*What manner of communications are*  
*these, while you walk and are sad?*  
What, sad, and Christ risen? So I  
say to Beleevers; *Things to come are*  
*yours:*

*yours*: why walke ye and are sad?  
 let them be out of heart, who are  
 out of hope. Oh rejoyce in God:  
 when the lead of the flesh begins  
 to sink, let the cork of faith swim  
 above! How doth the heire rejoyce  
 in hope of the Inheritance! How  
 doth the Apprentice rejoyce to  
 think of coming out of his time!  
 Here we are kept under by sinne,  
 and a childe of God is forced some-  
 times to do the Devils work, but  
 shortly death will make us free;  
 there is an eternal Jubile coming,  
 therefore *rejoyce in the hope of the  
 glory of God*. Can wicked men re-  
 joyce that have their portion in this  
 life? and cannot hee rejoyce that  
 hath a reversion of Heaven? Are  
 the waters of *Abanah* and *Pharpar*  
 like to the waters of *Jordan*? O ye  
 Saints, think into what a blessed  
 condition you are now brought! is  
 it not a sweet thing to have God  
 appeas'd? is it not a matter of joy  
 to

to be an heire of the promise? *Adam* in Paradise had choice of all the trees, one only excepted. The Promises are the trees of life, thou may'st walk in the garden of the Bible, and pluck from all these trees. Who should rejoyce, if not a Christian? he hath never so much cause to be sad, as he hath to bee chearfull.

*Object. 1.* But my finnes trouble me.

*Object. 1.*

*Ans.* 'Tis true: That sinne will not forsake thee, is matter of sadnesse; but that thou hast forsaken sinne, is matter of joy: Sinne is a *talent of lead*. That thou canst not runne so fast as thou would'st in the wayes of God, is matter of sadnesse: but that thou goest without halting, (in regard of uprightnesse,) this is matter of joy; and for your comfort remember, shortly you shall sinne

*Ans.*

no more, all things shall be yours  
but sinne.

*Object. 2.* But we are bid to  
mourn.

*Ans.* I would not speak against  
holy mourning; while we carry  
fire about us, we must carry water;  
as long as the fire of sinne burns in  
our breasts, we must carry tears to  
quench it. But consider, 1. Spirit-  
ual joy and mourning are not in-  
consistent; sometimes it rains and  
shines at once: when there is a  
shower in the eyes, there may be a  
sunshine in the heart \*; in religion,  
mourning and musick may stand to-  
gether: one saith, the great mourner in  
Israel was the sweet singer of Israel.

\*Doleat ho-  
mo pro pec-  
cato et gau-  
deat pro  
dolore. Aug.  
Chrysost.  
in Phil. 4.

2. The end why God makes us sad,  
is to make us rejoyce; he doth not  
require sorrow for sorrow, but it is  
ordain'd to be *sal & condimentum*, as  
saUCE to make our joy relish the  
better: we sowe in tears, that we may  
reap in joy. 3. The sweetest joy

is from the fourest tears : Christ  
made the best wine of water\* : the <sup>Joh. 2.</sup>  
purest and most excellent joy is  
made of the waters of true repen-  
tance : the Bee gathers the best  
honey of the bitterest herbs : Tears  
are the breeders of spiritual joy\* . <sup>\* καὶ ἀλά-  
τῃ δαί-  
κνυται τὸν  
ὄν αὐτοῖς  
ἔστιν.</sup>  
When *Hannah* had wept, she went  
away, and was no more sad. Those  
clouds are very uncomfortable that  
never have any sunshine : That  
mourning which dyes the soule all  
in sable, viz. that hath no place  
for rejoycing, I shall rather think  
it despair, then true remorse; The  
same God who hath bid us mourn,  
hath also bid us rejoyce, *Phil. 4. 4.*  
'Tis an excellent temper to be *seri-  
ous, yet cheerfull.* Jesus Christ loves  
the sanguine complexion : joy puts  
liveliness and activity into a Chri-  
stian, it oyls the wheels of the affe-  
ctions; an heavy minde makes a dull  
action : *the joy of the Lord is your  
strength\**. The pensive melancholy

*Neh. 8. 10*

Christian doth disparage the glory of Heaven : What will others say ? Here is one that speaks of *things to come*, and of a *Crown laid up*, but sure he doth not believe it: see how sad he is ! what ado is here to make a child of God chearfull ! shall we need bid an Heire rejoyce in the Estate befallen him? let me tell you, you who *refuse consolation*, are not fit persons to praise God : 'Tis a kind of Solecisme, to praise God with a sad heart : *I will sing praises*, Psal. 108. v. 1. 'Tis more proper to sing praises, then to weep them. Rejoyce, O Christian, lift up thy crest, triumph in the hope of these *μελλοντα*, things to come : it is not enough that there be joy within the firmament of a Christians heart, but if it must shine out in his countenance.

6. Sixth Duty. If all things to come are abelievers, let him not envy them who have only things present.
- God



\*God often wrings out the waters of <sup>\*Fam non</sup> a full cup to wicked men; but there <sup>ad culmina</sup> are dregs at the bottom. Indeed, <sup>rerum in-</sup> the prosperity of sinners is a great <sup>justos cre-</sup> temptation : *David* stumbled at it, <sup>vise que-</sup> and had almost fallen ; *Psal.* 73. My <sup>ror, lei-</sup> feet had well nigh slipt : It is not <sup>tantur in al-</sup> matter of envy but pity, to see men <sup>tum ut lapsu</sup> thrive in a way of sinne; a fool is in <sup>graviore ru-</sup> gay cloaths, but do you envy him? <sup>ant.</sup> a man under a sentence going up the <sup>Claudian:</sup> ladder, do you envy his preferment? *They that will be rich fall into tempta-* <sup>Quis ara-</sup> *tions and a snare,* <sup>rio, quis</sup> *1 Tim. 6. 9.* Do you <sup>plenis locu-</sup> envy a man who is fallen into a <sup>lis invidet</sup> snare? wicked men have that guilt <sup>Sen.</sup> which imbitters their comforts, so that they may be said to want what they have \* as a man who hath great <sup>\* swgg</sup> possessions, yet having a fit of the <sup>a swgg.</sup> Stone or Gout, while he is in that torment he may be said not to have them, because the comfort of them is taken away. A believer hath better things then these; *things to come:*

Wicked men have a Crown of unrighteousnesse, he hath a *Crowne of righteousness*; they have robes (and perhaps stained with *the blood of innocents*) \*, he hath the bright robe of glory. Envy not the oppressour, and choose none of his wayes: \* better is sanctified adversity then succesful impiety.

\* Jer. 19. 3

\* Prov. 3.

31.

7.

Branch.

Seventh Duty. Be supported in want of spiritual comfort: spiritual joy is a sweet thing, this is the spiced wine that *causeth the lips of them who are asleep, to speak*: \* this is the *hidden Mannah*, the bunch of grapes that growes upon the *true vine*; this is the Saints banquetting stuffe; how sweet is it to have Word, and Spirit, and conscience speaking peace! in the mouth of these three witnesses, faith is confirmed. But, saith the poore soul that goes mourning, It is not so with me, I have not the Privie Seale of Heaven, I want assurance. Well, do not  
give

\* Cant. 7. 9

give over waiting. We read, *Job 6.*  
19. the Disciples were in the ship,  
and there arose a great storm, *And*  
*when they had rowed about twenty*  
*five or thirty furlongs, they see Je-*  
*sus.* This, O Christian, may bee  
thy case: there is a tempest of sor-  
row risen in thy heart; and thou hast  
rowed from one Ordinance to a-  
nother, and hast no comfort: Well,  
bee not discouraged, do not give o-  
ver rowing; thou hast rowed but  
three or foure furlongs, perhaps  
when thou hast row'd twenty five or  
thirty furlongs, *thou may'st see Jesus;*  
& have a comfortable evidence of his  
love; but suppose thou shouldest row  
all thy life long, & not have assurance,  
yet this may be a pillar of support.

*Things to come are yours:* it is but  
staying awhile; and you shall be  
brim-full of comfort: now, a be-  
leever is an heir of this joy; let him  
stay but while he is of age, and hee  
shall bee fully possessed of the joyes

of heaven. For the present, God leaves a seed of comfort in the heart\*, *the seed of God*; there's a time shortly coming when we shall have the full flower; *We shall drink of the fruit of the vine in the Kingdome of Heaven* \*. As Paul said of Onesimus, *Phil. ver. 15. For perhaps he therefore departed for a season, that thou mightest receive him for ever*: so I say of the comforts of Gods Spirit, that they may be withdrawn for a season, that we may have them for ever: there's a time coming when we shall bathe ourselves in the rivers of divine pleasure.

8. — 8. If there be such a glorious *Branch*. inheritance to come, let us zealously contend for it against all oppositions: we have a City above, but there are enemies in the way which we must give battel to\*.

\* *Non est ad astra mollis é terris via.* God would give Israel Canaan, a land flowing with milk and honey; but first they must encounter with the

the sons of *Anak*. So he will bestow upon us a Crown, but we must fight for it. Heaven is not taken without storme\*. Hence it is the Scripture bids us stand to our armes, and fight the good fight of faith, 1 Tim. 6.12. that we may not through a supine negligence lose the recompence of a reward Christians must be military persons; it becomes the *children of light* to put on the armor of light\*. The Apostle reckons up our severall peices of armor. The shield of faith, the helmet of hope, the brestplate of love; and our Artillery, the sword of the Spirit, the canon-bullet of prayer\*. Indeed in heaven our Armour shall be hung up in token of victory, and triumph; but now it is *dies pralii*, a day of battel, and no cessation of Armes, till death. And there is a threefold Regiment we must fight against, which would hinder us of our Crown.

\* *Nen est ad magna facilis assensus,*  
Cyprian.

\* Rom. 13.  
12.

\* Eph. 6.  
15, 17, 18.

1. The

1. The enemy within, viz. a treacherous heart. This is a flie enemy; *A mans enemies are they of his own house*, Mic. 7. 6. nay of his own heart. Man by his fall lost his head-piece, viz. *spiritual wisdom*, and ever since he is an enemy to himself; he lays a snare for his *own blood*, Prov. 1. 18. therefore *Austin* prays\*. Lord deliver me from my selfe; The heart is a conclave of wickednesse; 'tis an Armory and Magazine, where all the *weapons of unrighteousnesse* lie; the heart doth hold intelligence with Satan, it sides with him, and at every turne is ready to deliver up the keys to him; therefore good reason that we should gird on our Armour, and give battel to this bosome traitor, which stands in our way to the Crown. It is reported of *Basil*, that to shun the allurements, and flatteries of the world he retired and fled into the wilderness; but when he

\**Libera me  
domine a  
me ipso.*

he was there, he cries out of his heart.\* I have faith he forsaken all, \* *Omnia reliqui, sed cor meum non reliqui*  
 but my evil heart is still tempting me. *Luther* used to say he feared his heart more then Pope or Cardinal. Thy heart (O Christian) would supplant thee of the blessing which is in reversion, oh therefore make a brave onset, run the sword of the Spirit up to the hilts in the blood of thy sinnes; stab thy heart-lusts to the heart with the knife of mortification; let a duel be fought every day, and call in Christ for thy second. If the flesh doth war against us, *1 Pet. 2. 11*. good reason we should war against the flesh.

2. The second regiment that stands in the way to salvation, and which we must arme against, is the *devil* \*. He may be called a *Regiment*, \* *pax nostra bellum contra demonem.* This is the red regiment! how furiously doth *Tertul. in lib. ad marty.* he make his onset upon us, sometimes with temptation, sometimes with

with persecutions, that if possible we might let fall our Armour, and so let go our Crown? the devil, that *roaring lion*, while we are marching to heaven, raileth all the trainbands of hell against us; *whom resist stedfast in faith*, 1 Pet. 5. 9. our enemy is beaten in part already, he knows no march but running away.

3. The third regiment which stands in our way to heaven is the World; this enemy courts us; it smiles, that it may deceive; it kills with imbracing; it hath a golden apple in one hand, and a dagger in the other. *Marcia* gave to the Emperour *Commodus* poison in perfum'd wine: such an aromatick cup doth the world present us with, that we may drink and die. The Ivy while it clasps about the Oak sucks away the heart of it for its own leaves and berries; such are the worlds imbraces. *Him whom I shall kisse*



kisse, saith *Judas*; take him. So, whom the world kisseth it often betrays. The world is a filken halter, a golden fetter, some have been drown'd in the sweet waters of pleasure, others have bin choak'd in silver mines; Oh arme, arme against this flattering enemy! If the worlds musick enchant us, and we fall asleep upon our guard, then the devil falls on, and wounds us. Fight it out against all these Regiments.

Consider the excellency of the prize, *Things to come*; what striving is there for earthly Crowns and Scepters! with what zeale and alacrity did *Hannibal* continue his march over the Alps, and *Cæsars* souldiers fight with hunger and cold? men will break through laws and oaths\*, runne a thousand hazards for those things which when they have will prove damnable gains. But *Things to come are yours*. You expect *salvation*, which is the Crown

\* *Julius Cæsar was wont to say, for rule, it was lawfull to break any faith.*

\* *cælum te  
poscimus  
omnes.*

\* *Dura hæc  
quidam  
putant, sed  
nisi dura  
non itur ad  
regnum.  
Cypr.*

Crown of your desires, the flower of your ambition\* ; oh therefore muster and rally together all your forces against this three-headed adversary which stands in your way to hinder you from taking possession.

Fight it out to the death\*, you have a good Captain; Christ is *αἰνεσις* *ἡ σωτηρία*, *The Captaine of your salvation*, Heb. 2. 10. if a flock of sheep have a lion for their Captaine, what need they feare? so, feare not little flock, you fight under the *Lion* of the *Tribe of Judah*.

9.

*Branch.*

9. The next duty is: If all Christs things are ours, then all our things must be Christs; this is *Lex Talionis*, justice and equity require it There's a joynt interest between Christ and a beleever: Christ saith, *All mine are thine*, things present, and things to come; then the heart of a beleever must eccho back to Christ, Lord, whatsoever I have is for thee; my parts, my estate: it was the saying of  
of

of an holy Man. *Lord, thou art my all, and my all is thine* \*. Oh be willing to spend, and be spent; do, and suffer for Christ. *Anselm.*

I. Let us to our power advance the Honour and interest of Jesus Christ\*: Alas, what is all that we can do? It a King should bestow upon another a Million *per annum*, with this proviso, that in lieu of his acknowledgement he shall pay a Pepper-corn every year to the King, what proportion were there between this mans rent and his revenue? Alas, *we are but unprofitable servants*\*, all that we can do for Christ is not so much as this Pepper-corn; yet *up, and be doing*. Christ hates complements: we must not only bow the knee to him, but with the Wise men\*, *present him with gifts, gold, frankincense, and myrrhe*. \* *Mat. 2. 11.* Be not like the sonnes of Belial, who brought their King no presents \*: But, \* *1 Sam. 10. 26.* saith the Christian, I am poor and can

I.

\* *Probatio dilectionis est exhibitio operis,*  
Greg.

\* *Luk. 17. 10.*

\* *Mat. 2. 11.*

\* *1 Sam. 10. 26.*

can do little for Christ. Canst thou not make a Deed of gift, and bestow thy love upon Christ? In the Law, he that could not bring a Lamb for an offering, if he brought but two Turtle-doves, it was sufficient. The woman in the Gospel that threw in but her two mites, yet was accepted.\* God is not angry with any man because he hath but one talent, but because he doth not trade it.

\*Mir. 12.

4.

2.

2. Suffer for Christ, be willing to sell all, nay to lose all for Christ: we may be losers for him, we shall never be losers by him; if he calls for our blood, let us not deny it him; we have no such blood to shed for Christ as he hath shed for us. It was *Luthers* saying, That in the cause of God he was content to endure the *odium* and fury of the whole world\*. *Basil* affirms of the Primitive Saints, they had so much courage in their sufferings, that many of the Heathens seeing their heroick zeal, turned

\*Tertius  
mundi oli-  
un or im.  
petun si.  
stingre.  
Lrh.

ed

ed Christians; they snatched up torments, as so many Crowns. Oh think nothing too deare for Christ! We that look for things to come, should be willing to part with things present for Christ.

10. Lastly, If all things to come are ours, be content to wait for these *Branch,* Great Priviledges: it is not incongruous *to long for Christs appearing,* and yet to waite for it: you see the glory a beleever shall be invested with; but though the Lord gives a great portion, he may set a long day for the payment, *David* had the promise of a Crown, but was long before he came to weare it. God will not *deny*, yet he may *delay* his promise to teach us to wait: 'tis but a short-spirited faith that cannot waire. The husbandman waites for the seed; there is a seed of Glory sowne in a beleevers heart, waite till it spring up into a harvest. Truly, it is an hard thing to wait for these

Z things

things to come; so many discouragements from without, so many distempers from within, that the Christian is willing to be at home: therefore we need patience, *Heb. 10. 36. For ye have need of patience. But how shall we get it? nourish faith, ver. 35. Cast not away your confidence. Patience is nothing else but faith spun out; if you would lengthen patience, be sure to strengthen faith.*

- There's a great deal of reason why a beleever should be content to wait for heaven.
1. *God is faithful who promiseth* \* Heb. 10. *miseth* \* : Gods Word is security enough to venture upon, his bond is as good as ready money: all the world hangs upon the Word of his power, and cannot our faith hang upon the Word of his promise; we have his hand and seale, nay, his Oath.
  2. While we are waiting, God is tuning and fitting us for glory; *Giving thanks to the Father, who hath made us meet for the inheritance, Col. 1. 12.* we must

must be made meet. Perhaps our hearts are not humble enough, nor patient enough; our faith is but in its swadling band: we should be content to wait awhile, till we have gotten such a vigorous faith as will carry us full-sail to heaven. As there is a fitting of vessels for hell, Rom 9. 22. so there is a ripening and a preparing of the vessels of mercy, y. 23. A Christian should be willing to waite for glory, till he be fit to take his degree.

3.

3. While we are waiting, our glory is encreasing; while we are laying out for God, he is laying up for us, 2 Tim.

4. 8. If we suffer for God, the heavier our Crosse, the heavier shall be our Crown.

Would a Christian be in the Meridian of glory, would he have his robes shine bright? let him stay here and do service; God will reward us, though not for our works, yet according to our works\*:

the longer we stay \* Mar. 16. 17 for the principal, the greater will the interest be. 4. Wait for these things.

Z 2

to

4.

to come out of an ingenuity: The longer a Christian lives, the more glory he may bring to God. Faith is an ingenuous grace; as it hath one eye at the reward, so it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of *receiving*, this of *doing*. Hence the Apostle being enamoured with divine love, though he could with all his heart be with Christ, yet he was content to live a while longer, that he might build up souls, and make the Crown flourish upon the head of Christ \*: 'Tis self-love saith, *Who will shew us any good?* divine love saith, *How may I do good?* The prodigal son could say, *Father give me my portion*; he thought more of his portion, then his duty. A gracious spirit is content to stay out of heaven a while, that he may be a meane to bring others thither. He whose heart hath been divinely touched with the love of God, his care is not so much

\* Phil. i. 34

for



for receiving the talents of gold, as for improving the talents of grace. Oh wait a while! learn of the Saints of old, they waited: if we cannot waite now, what would we have done in the times of the long-liv'd Patriarchs? Look upon worldly men, they waite for preferment; shall they wait for earth? & cannot we wait for heaven? If a man hath the reversion of a Lordship or Manor when such a Lease is out, will he not wait for it? We have the reversion of heaven when the lease of life is run out; and shall we not wait? Look upon wicked men, they wait for an opportunity to sinne; *the adulterer waits for the twilight; sinners lie in wait for their own blood;* Prov. 1. 18. Shall men wait for their damnation; and shall not we be content to waite for our salvation? Wait without murmuring; waite without fainting; the things we expect are infinitely more then we can hope for. And let me add one caution;

\*Job 24. 15

on; wait on the Lord, & keep his ways,  
 Pl. 37.34 while we are waiting, let  
 u take heed of wavering. Go not a  
 step out of Gods way: though a Lion  
 be in the way; avoid not duty to meet  
 with safety: keep Gods high-way, the  
 good old way, Jer. 6.16 the way which  
 is paved with holinesse, Isa. 35 8 and  
 an high-way shall be there, and it shall  
 be called the way of holinesse: avoid  
 \* crooked paths, take heed of turning to  
 the left hand, lest you be let on the  
 left hand. Sin doth crosse our hopes,  
 it barracadoes up our way; a man  
 may as well expect to find Heaven  
 in hell, as in a sin ful way.

\* Pl. 125.5

Use ult. My last Use is to such as have only  
*things present*, that they would la-  
 bour for *things to come*. You have  
 seen the blessed condition of a man  
 in Christ: never rest till this be yours.  
 Alas, what are the great possessions  
 of the earth: there's a transiency and  
 a deficiency in these things. King  
*Solomon* was digging for happinesse  
 here

here below, and he had more then any man arrived at, either before, or after him; he was the most magnificent Prince that ever held the Scepter. 1. For *his parentage*, he sprang from the royal line; not only that line of which many Kings came, but of which Christ himself came: Jesus Christ was of *Solomon's* line and race: so that for heraldry and nobility, none could shew a fairer coat of arms. 2. For the *situation of his Palace*, it was in *Jerusalem*, the Princess and Paragon of the earth: *Hierusalem* for its renown was called *the City of God*; it was the most famous Metropolis in the world. *Whither the Tribes go up, the Tribes of the Lord*\*. 3. For *riches*, \*Ps. 122. 4 his crown was hung full of jewels! he had Treasures of Gold, and Pearl; and gave silver as stones\*. 4. For *pleasure*, \*1 King. 10. 27 he had the flower, and quintessence of all delights, sumptuous fare, stately edifices, vineyards, which were paradises of delight, pleasant fish.

fish-ponds, all sorts of musick to enchant, and ravish the senses with joy; if there were any thing delicious and rare, it was a present for King *Solomons* Court. — Thus did he bathe himself in the perfum'd waters of pleasure. 5. For *Wisdom*, he was the *Oracle* of his time: when the Queen of *Sheba* came to pose him with hard questions, he gave her a solution to all her doubts: \* he had a key of knowledge, to unlock the dark cabinet of nature; so that if wisdom had been lost, it might have been found here; and the whole world might have lighted their understanding at *Solomons* lamp. He was an earthly Angel. So that truly, a carnal eye surveying his glory, would have been ready to imagine that King *Solomon* had entred into that Paradise out of which *Adam* was once driven, or that he had found another as good: never did the world cast a more smiling aspect upon any man:

\* 1 Kings  
30. 3

man : yet when he comes to give in his impartial verdict, he tells us that the world hath *vanity* written upon its frontispeice; and all those golden delights he enjoyed were but a painted felicity, a glorious misery. *Eccles. 2.8.* And behold all was *vanity*. You see the tree of happinesse doth not grow in the earthly Paradise, how restless is the soul till it bathe it self in the river of life? what are *things present*, put in ballance with *things to come*?

What is honour which is the highest elevation of mens ambition? one calls it the gallant madnesse. \* It was foretold to Agrippina, Nero's mother, that her son should be Emperour, and that he should afterward kill his own mother; to which Agrippina replied; let my son be Emperour, and then let him kill me and spare not. So thirsty was she of honour. Alas; what are swelling titles but rattles to still mens ambition?

\* *Nihil aliud est potestas culminis quam rempestas mentis.* Greg.

\* Honor est  
in honoran-  
te.

\* Sen.

\* Μετα  
πολλῆς  
φαιλασίας.

\* Isa. 55. 2

tion? Honour is like the Meteor which lives in the air; so doth this in the breath of other men\*: it's like a gale of wind which carries the ship; sometimes this winde is down, a man hath lost his Honour, and lives to see himselfe intombed: sometimes this winde is *too high*. How many have been blown to hell, while they have been sailing with the winde of popular applause! Honour is but *magnum nihil*\*, a glorious fancy; *Act. 25. 23.*\* It doth not make a man really the better, but often the worse. A man swell'd with honour (wanting grace) is like a droply-man whose bignesse is his disease. 2. And for riches (the silver goddesse which men adore,) what are they? 1. They are *unsatisfying*; they cannot fill the heart\*. The world is made in manner of a circle, the heart in manner of a triangle: a circle can never fill a triangle, and riches are unsatisfying upon a double account. 1. Because they

they are not *real*. The world is called a *fashion*, 1 Cor. 7. 31. The word *china* signifies a Mathematical figure; sometimes a shew or apparition. 'Tis like a looking-glasse, which represents the image of a face, but it is not a true face: such are riches.

Prov. 23. 5. *Wilt thou set thine eyes on that which is not?* riches are but tinn'd over\*, they are like Alchimy which glisters a little in our eyes, but at death all this Alchimy will be worne off; riches are but sugred lies; pleasant impostures, like a gilded cover that hath not one leafe of true comfort bound up in it. 2. They are not *suitable*. The soul is a spiritual thing; riches are of an earthly extract\*: and how can these fill a spiritual substance? a man may aswel fill his chest with grace, as his heart with gold.

\* *Bractes*  
*falicitas,*  
*Sen.*

\* *Effodiantur opes,*  
*&c.*

2. They are uncertaine. 1 Tim. 6. 17. They are winged delights, they may be compared to a flock of birds in your garden, that stay a little

tle while; but when you come near to them, they take their flight and are gone: so riches make themselves wings, they flit away as an Eagle towards heaven. Prov. 23. 5. Augustine saith of himselfe, *si quid arripisset prosperum, &c.* when any preferment smiled upon him, he was afraid to accept of it; least as soone as it had saluted him, it should take us farewell. Outward comforts are as Plato saith, like tennis-balls, which are band-

\* *De illib-  
bria, que  
sursum ac  
deorsum  
suo cælo se-  
runtur.*  
Plato.  
1 Joh. 2. 17.

ded up and down, from one to another\*. Had we the longest lease of worldly comforts, it would soon be runne out. *The world passeth away.* 1 John 2. 17. riches passe away like a swift stream, or like a ship that is going full saile. While they are with us, they are going away from us. They are like a Posie of flowers which withers while you are smelling to it; like Yce which melts away while it is in your hand. Well then might the Apostle call them un-

certain



certain riches. 3. They are vexing. They are compared to wind, Hos. 12. 1. to shew their vanity; and to thorns, Mat. 13. 17, 22. to shew their vexation. They are thorns in the gathering, they prick with care; a man will compass sea and land to make money his proselyte. O what paines will he take! what hazards will he run! he will break his sleep, and his peace too, for a little golden pelf; so that while he is gathering riches, he is not gathering a flower, but a thorn; & as riches pierce the head with care of getting, so they pierce the heart with fear of losing. This is the bitter core in the apple which our first parents did eat.

4. They are dangerous, they oft turn to the hurt of the owner, Eccles. 5, 13. they are a sweet poison\*; how many \* Dulce venenum, Bern. have pull'd down their souls to build up an estate! A ship may be so loaden with gold and silver that it sinks. A \* Deut. 6. 19 gift blinds the eye\*: the same may be said of riches: the golden dust of the world

\* *Usque ad  
loculorum  
officium.*

\* *Mat 8.20*

world puts out the eye of the foule,  
that men neither know God, nor  
themselves. *Judas* (as *Tertullian*  
thinks) was pretty honest, till he car-  
ried the bag\*. It's hard to be in of-  
fice, & not put conscience out of of-  
fice. Oh what are these present things  
in comparison of things to come!  
Christ, who had all riches, scorn'd  
these earthly riches; he was borne  
poor, the Manger was his cradle, the  
Cobwebs his curtains: he lived poor,  
He had not where to lay his head\*: he  
died poor; I do not read that when  
Christ died, he made any Will, he  
had no Crown lands, only his coat  
was left, and that the Souldiers part-  
ed among them: and his Funeral was  
suitable; for as he was borne in ano-  
ther mans house, so he was buried in  
another mans Tomb; to shew how he  
did contemn earthly dignities and  
possessions. *His Kingdom was not of  
this world*. Suppose an hour of adver-  
sity come; can these present things  
quiet

quiet the mind in trouble? Riches are  
 call'd *thick clay* \*, which will sooner \* Hab. 2.6  
 break the back, then lighten the  
 heart. When pangs of conscience and  
 pangs of death come, and no hope of  
*things to come*, what peace can the  
 world give at such a time? surely it  
 can yeild no more comfort then a  
 silken stocking to a man whose leg is  
 out of joynt. A fresh colour delights  
 the eye; but if the eye be sore, this co-  
 lour will not heal it. *Riches avail not*  
*in the day of wrath* \*. Thou canst not \* Pro. 11.4  
 hold thy wedge of gold as a screen to  
 keep off the fire of Gods justice.  
 Let this found a retreat to call us  
 off from the immoderate pursuit of  
 present things, to labour for *things to*  
*come*. What are these neather springs  
 to the upper springs? As *Abraham*  
*said, Lord, what wilt thou give me see-*  
*ing I go childless* \*? So say, Lord, what \* Gen. 15  
 wilt thou give me, seeing I go  
 Christlesse? *Luther* did solemnly pro-  
 test, God should not put him off with  
 these

\* Valde  
protestatus  
sum, me  
nolle sic  
satiari ab eo  
Luther.  
\* Eph. 1. 3

these things \*: Oh labour for those blessings in heavenly places \*. Things present are pleasing, but not permanent; be not content with a few gifts: *Abraham* gave unto the sons of the Concubines gifts, and sent them away; *but unto Isaac, Abraham gave all that he had* \*. Reprobates may

\* Gen. 25. 5

have a few jewels and ear-rings which God scatters with an indifferent hand, these with the sons of the Concubines are put off with gifts;

\* Psal. 119.

but labour you for the portion \*, that portion which the Saints and Angels are spending upon, and can never spend: get into Christ, and then all is yours, so saith the Apostle, *All things are yours, and ye are Christs*.

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